

CHAP. IV.

T*Heir Stratagems to prevent Revolters from their Societies, and to draw in simple Novices.*

CHAP. V.

T*He true description of that famous Monastery, or House of the King of Spains, called the Escorial, the Worlds Wonder.*

CHAP. VI.

T*He bloody and cruel Projects of the Jesuits Cabal, and of their Enchantments, &c. in the secret Vaults of their Societies.*

CHAP. VII.

T*He reasons why this Gentleman left them, and turned Protestant, and the miseries he suffered by the Jesuits and others, before he arrived into England.*

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THE
MEMOIRES
OF

Mr. JAMES WADSWORT,
A Jesuit that Recanted, &c.

CHAP. I.

The occasion of his whole families turning Papists, and of his Education in Spain and the Colledg of the Jesuits at St. Omers: with a full relation of their manner of Discipline in Those Schools; laying a foundation to all Superstition and Idolatry; tending to the great Degeneracy of the English Gentry, and others.



Was born in the year 1604. in the County of *Suffolk*, in the Reign of our late Royal Sovereign, whose Eminency of virtues procured the wonder of all other Nations, and the Glory of ours. My Father was a Student in *Emanuel* Colledg in *Cambridg*, where the University and hisown merits invested him with a degree of Batchelor in Divinity, and his Majesty preferr'd him to be a double benefic't man in *Cotton* and great *Thome*, in the County aforesaid, and Chaplain and Ordinary to the Bishop of *Norwich*, and after that,

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Mr JAMES WADSWORTH



A JESUIT that
RE C A N T E D :

DISCOVERING

A dreadful Prospect of Impiety,
in the Blasphemous Doctrines (or Gospel)
of the JESUITS, with their Atheistical
Lives and Conversations.

Faithfully published to the World out of the
Authors own Original Notes, with the particular
Places, Persons, and Circumstantial Actions, &c. of
which himself was both an Eye and Ear-Witness, from
time to time.

L O N D O N,

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his Majesty sent him with his first Ambassador Legier Sir *Charles Cornwallis* into *Spain* as his Chaplain, and joynt Commissioner; where at his first arrival the *Jesuits* held with him a Subtile Dispute about the Antiquity and Universality of the Church of *Rome*, which they made the Preface to all their Seducements, his grand opposers being *Joseph Creswell*, and *H. Walpole*, two the most expert Politicians of our Nation, who then maintained the State of the Tripple Crown; whose understanding nevertheless would not prove captive, either to their subtlest Arguments, or most alluring promises. The Ambassador seeing how wisely he quitted himself, sent Letters to his Majesty, informing him how learnedly he was accompanied. The King as he was a liberal *Mecenas* to the Learned, especially to those who were of the Clergy, sent him his Royal grant of the next falling place of Eminency in his Kingdom, as an encouragement to his further Services. Mean while the *Jesuits* perceiving how little they prevailed, used other illusions stronger than their Arguments, even strange apparitions of Miracles; amongst others, the Miracle which they pretend to be true to have happened to the Eldest son of the Lord *Wotton*, at his Death, in the City *Valadolid*, where a *Crucifix* fram'd him this articulate Sound, *Now forsake Heresie, or else you are damn'd*. Whereupon the young Lord and my Father became Proselytes to their juggling Religion, the report whereof, not long after became a Loadstone also to the old Lord *Wotton*, with many others to draw them to Popish Idolatry. And so my Father leaving the Ambassadors house privately, and discarding Wife and Children and Fortunes in *England*, was conducted forthwith by the means of Father *Creswell* to the University of *Salamanca*, whereat the next day after his arrival, he was carried to the Bishops their Inquisitors house, where he was admitted with no little joy to their Church, where he prostrating himself on the ground, and the Inquisitor putting (as their Custom is) his right foot on his head, said with a loud voice, *Here I crush the head of Heresie*: the which Ceremony and others ended, after a months abode in the said University, he passed with *Creswell* to the University of *Madrid*, where the King informed by *Creswell* what had happened, was exceeding joyfull, and gave charge to his chief Secretary of State *Don Juan Idiagues*, that he should give him whilst he lived a fair *Annual* Pension out of his private purse. But here *Creswells* Policy is seen, which was in counselling him not to
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take above 50 Duckats monthly, for fear if he should take more, the Hereticks (for so his tongue stiled them) should happily say, he changed his air for profit, not Conscience: and that having left greater means in *England*, it would prove a singular Example to draw many souls after him, since it was clear it was not gain that was his Mark. Kind Reader, take notice here of *Jesuitical* Stratagems; recount a while the grief and Sorrow of my Mother, his Wife, my Brethren and Kindred; when as they hoped daily he would prove the honour of their Linage, their expectation on a Sudden was terminated in sighs and lamentings. But it's necessary I declare how my Mother, not long after, was allured by my Father thus Revolted: and having withstood for 5 years space all his Letters and inticements; with those also of the Jesuits and Priests (but where the Husband goes first, the Wife commonly follows after, it being the weakness of that Sex) was at length Seduced by one *Kelly* a Jesuit, who coming for that end with Letters from her Husband, misled her away having brought her to Sell all she had, carried her forthwith into *Flanders* with her four Children, *Hugh* the Eldest, since dead in *Madrid*, *Catherine* who died a Nun in *Lisbon*, *Mary* who now lives a Nun in a Monastery called *Camber*, by *Bruxels*; and *James* (viz. my Self.) These with my Mother lived and expected my Father's Pleasure, and there having been ordered to take Shipping for *Spain*, Embarked her self at *Dunkirk* for *St. Lucas* in *Spain*, in a Ship call'd the *Hound of Dunkirk*, a Ship very famous for its feats in War; and thus through a Million of dangers (meeting with a mighty Wrack, &c.) we arrived on the *Spanish* Coasts, where her Husband with joyful Embracements, most lovingly welcom'd Her, and her Children. I now forthwith was brought to a School in *Sivill* to learn to write and read the *Spanish* Tongue, and having attained here to my prefixed end, was presently after Chatechised in the *Roman* Faith at *Madrid*, where and at *Sivill* I continued about 8 years; from whence, through the counsel of the Jesuits my Father sent me to *St. Omers*, where I was ensnared to the Discipline of the Place after their accustomed manner.

In the year 1618. I took farewell of the Royal Town *Madrid*, and of my Father, Mother, and other Friends; and having encountered with several Difficulties in my Voyage, (which for brevity sake I omit) at last I arrived at the Colledg in *St. Omers*, which was founded about 40 years since, by the order and furtherance of

Father *Parsons*, that famous Jesuit, who sent Father *Flack* to St. *Omers*, with sufficient moneys for the foundation, having before obtained of his Catholick Majesty a Pension of 2000 Ducats *per Annum*, for the maintainance of the Students there. The first night I was by the Rector and other Fathers very well entertained, at Supper, and lengthen'd the meal (according to my Narrative of my Voyage) untill bed-time broke up both. No sooner had the morning and my Self open'd our eyes, but the Rector, and Father *Creswel* sent for me, where they begun a Remonstrance of their Rules, Orders, and Observations somewhat shorter than their entertainment. First, that they may take none blindfold, they Anatomized me with a general Confession of all my Sins; then closed up all again by the Sacrament: and after this, least there might be any relique of the world left upon me, they made me disinvest my self of such prophane garments that I had, and the superfluities of hair, but one they kept, the other they threw away. Then was I reinvested with a Doublet of white *Canvas*, Breeches and Stockings, that had not troubled the weaver with over much pains, Caslock and Stockings of the same, black and grave, the band precise and short, with a Hatt that might almost cover all, and shooes correspondent.

Thus accoutred, the Rector delivered me another Student to whom he gave the charge of shewing me Colledg, and committing me to Father *Thunder* to appoint me a Study and Chamber in the *Dormitory*, which was speedily done, and the next morning I was promoted to the first Form, (called the Figures) there had I given me a Schedule, which contained the duties and observances of the house, which are as follows. First and above all entire observance and duty to be performed to the Rector, as our Vice-God: next, to the Vice-Rector as his Minister; next to the Præfects, who are Overseers of the Schools. The first of these was Father *Robert Drury* (who had his Sermon knock'd out of his brains at *Black-Fryers*;) The other Father *Thunder*, who appoints Chambers, and Studies, and makes them render an account thereof, keeps hours of Study and recreation, and exercises many of his Claps upon their breeches. The third is Father *Darcy*, Præfect of the *Sodalitium Beatae Mariae*, and the Refectory. Then to all the rest of the Fathers in the House, as Father *John Flood* (and likewise ghostly Father to the Students) he who is their Champion to answer and write against the Protestants

testants in *England*. and Father *Baker*, who is Burser of the Colledg, who keeps the Bag, and provides necessaries. Besides, special respect is due to the five Masters of the Schools, to Father *Adrian* or *Tush*, (which the Students call him from his own mouth) to Father *Lacy*, the Reader of Poetry, and Master of the Syntax. Father *H. Bentley*, and Father *J. Compton* of Grammar, and Father *J. Crater* of the Figures, and Father *Wilson* Overseer of the Print-house. And besides, duty is to be given to the Porter, who is the Lord *Mountague's* Brother, (who hath not as yet been higher promoted.) Also to the Burser, Brewer, Tailor, Buler, Baker, Apothecary, Shoo-maker, Master of the Infirmary, who over-looks the Sick; the Clerk and Cook, who are all Lay-Brothers.

Let us now descend to the Students, their chiefest Quality is Noble Blood for the most part; and to make Profelytes of such, the Fathers compass Sea and Land, perswading them, that such a Calling adds to their Nobility; for, *Nobilis non nascitur, sed fit*. Of others less eminent by birth it is required, they should at least equal, if not transcend in eminency of Parts and Wits, which in time would purchase better portions, than men more Nobly descended would have afforded from inheritance. The number of the first sort are ordinarily about an 100, of the latter about 20. The observations of the distributions of the day is thus: Every morning the fifth hour summons them up, the first half is bestowed in making up themselves and their Beds; the place where they sleep is call'd a *Dormitory*, containing three long Galleries, topping the house; each of these is furnish'd with about fifty Beds, distanced onely by a partition of boards. The next half hour the Chappel doth challenge their attendance, and the Mass their devotion; whosoever is absent, shall be sure to have the unwelcome presence of Father *Thunder*. At six, they all go to Study in a large Hall, under the first Gallery, where, according to order, each takes his seat, where they Study one hour, and in the midst walks Father *Thunder*, and sees they all keep silence, and be diligent at their Books. All are bound to be there without budging at seven, which is their hour of Breakfast; they go down two by two, with their Books under their arms, and first those in the Rhetorick unto the Refectory, where every one hath for his part a piece of bread and butter, and beer as pleaseth him. The loss of this Breakfast is their punishment, whose names had been given up to the Praefect the day before for having spoke *English*. Within a quarter of

of an hour, each Boy quits the Refectory, and repairs to the Schools, from seven and a half until nine; after which time, the Præfects and Masters leave the Schools, and the Students of the three Under-Schools go up to those of the Upper, who read Greek to them till ten, at which time, every one betakes himself to his Study till eleven, then to Dinner. After they have ranged themselves awhile, the Rector and Father enter, the Elder says, Grace himself, or ordains another; which being done, he placeth himself at the upper end of the Table, the others in their order. All this time the Students mouths are shut, not from eating, but speaking, bestowing their ears upon six other of their Companions disputing, three against three, in two Pews, one overthwart the other, of such things which may rather help digestion to the Fathers, than benefit their own understandings: as, Whether their Paternities had not better eat Flesh or Fish, drink Wine or Beer? and this Dispute begins and ends with Dinner. At the Fathers meal, both *Ceres* and *Bacchus* vouchsafe their company to sit, and that liberally too; their meat is what their delicate Stomachs can desire, which their Procurator caters for. Of which, and much more, you may read in *Lewes Owen*.

Now let us come to the Collegiates and their Diet: First, they are served in by Seven of their own Rank weekly, and in course, and according to Seniority, each man hath first brought him a mess of Broth, which is the Antipast; afterward half a pound of Beef, which they call their Portion; afterward an Apple or piece of Cheese, which they call their Post-past; Bread and Beer as they call for it. When they have ended the Meal, the Rector enjoyns silence to the Disputants; and then rising from the Table himself, stands and says Grace; which said, the Students first go out one by one, each making his reverence, with hat in hand, to the Rector: next after himself goes forth to hear them play their Musick, which is in a great Hall over the Refectory, thence until one of the Clock, they recreate themselves in the Garden; thence each man to his Study till two, then again to the Schools, so until four and a half (as in the morning) at their Greek and Latin Exercises; then again to their Studies until six, which is Supper-time, and in the same manner spent as Dinner, saving that six others go into the Pews, and after some short Disputations, one of one side reads the Latine Martyrology, and another after him the English, which contains the Legend of our *English* Martyrs, and Traitors together.

ther. The Students hear out the Relation with admiring, and cap in hand to the memory of *Campion*, *Garnet*, *Thomas Becket*, and *Moor*. After this, until seven and a half, Musick untileight, they recreate themselves together; thence to their Studies again until half an hour be past; so to their Litanies, and to provide themselves to bed. But before they do it, for the most part, they demand on their knees all the Præfects Benedictions, otherwise they take not themselves blessed: then while they are disrobing themselves, one amongst them reads some Miracle, or new Book, until sleep close up all, and Father *Thunders* noise awake them in the morning. Discipline is here enough, were it well bestow'd. Thus pass they their days and years, save *Tuesdays* and *Thursdays*, when on the afternoons they are licensed to the Recreation of the open fields, on this wise: Dinner ended, we march forth out of the Colledg by two and two, Father *Thunder* himself carrying up the Rear, until we are distant about a mile from the Town, where we walk, or play at Ball, or Bowles, or other such Games, till the Clock, or our Stomachs strike Supper-time; then repairing to the Colledg, roast Mutton is our provision, not being ordinary. Now let us touch Sabbath affairs, unto which, on *Saturday* in the afternoon, from four till six, and after Supper till eight, all the Students confess themselves to their Ghostly Fathers above named. On *Sunday* morning at six of the Clock, they hie to their Studies, where they read Sacred Letters until seven; from thence to the Chappel, and Congregation of our Lady, which is kept in one of the Schools, Father *Darcy*, afore said, being Præfect of that place, where sitting in a Chair, he exhorts all to the honour of the Virgin *Mary*, declaring to them her great Power and Miracles. All the Schools are not admitted hereunto, but onely those whom the Præfect and his Twelve Consultors approve of; which Twelve Consultors are ordinarily termed his White Boys. The priviledg of this Sodality is, That they have Graces, Rosaries, Beads, Indulgences, Medals, and hallowed Grains, from his Holiness; in vertue whereof, as the Præfect tells them, being once admitted into the same Society, they may obtain Pardon of all their sins past, and at the hour of their death, saying, or but thinking on the Name of *Jesus*, *Mary*, *Joseph*, they are actually pardoned and freed from the pains of Purgatory, which otherwise, had they not been of this Society, they should have endured. With one of the afore said Grains, saying one *Ave Mary*, they may, by the vertue
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of each, deliver a Soul from Purgatory. Besides, on the day any that are in this Sodality established, their sins are remitted, swearing fidelity, and stiling themselves the Virgins Slaves. On this manner each Sunday between seven and eight they spend their time, and they all go to Mass, and receive the Communion; thence to Breakfast, afterward to the Study, busying themselves in reading Divine Stories (as they stile them) till Dinner; anon, after Dinner, they hie to their Church, where they sing Vespers and Litanies to our Lady for *England's* Conversion, having written on their Church and Colledg doors in great Golden Letters, *Jesu, Jesu! Converte Angliam, fiat, fiat. O Jesu, Convert England; let it be done, let it come to pass.* These are onely the outsides of their Profession; if you desire to rip up the heart, guts, and bowels of these treacherous Wolves (or holy Fathers) you have it in these two Particulars. I. Their Interrogatory, or Confessions. II. Their Doctrine, or Gospel. Touching the first, (because I will not spend time in this particular already published) I refer you to *Peter du Moulin*, which is entituled, *Novauté de Papisme*, where you may at large read those abominable abuses committed in their Interrogatories. Touching the latter, (*viz.* their Doctrine) I shall onely give you a taste, (some having written largely on this subject) and not of every particular, but onely some droppings, each whereof are no less than deadly poisons; but we will not fear to be infected by any of them, because (blessed be God) this Age is provided with Antidotes and precious Preservatives against that Contagion.

CHAP. II.

Their Order of the Virgin Mary unbowell'd, with the Garbage of intolerable Blasphemies in that their New Gospel.

THE Reader must note, that in this latter Age, the Cup of Abominations was almost drunk up and emptied, even to the very dregs, (*viz.* the Idolatries and Superstitions of the Church of

Rome,

Rome, that Scarlet Whore) having made drunk many of the Inhabitants of the Earth therewith; but in this exigent and extremity, other Locusts came flying out of the bottomless Pit, to repair the ruines of the Romish State, and to replenish her golden Cup with a new supply of Spiritual Fornications; to which end, they have (first) revived many devilish Doctrines, half dead, and damned in the former Ages; and what in former times were scarce mentioned in converse by the worst of their Predecessors, is now by them preached on the house-tops. And (secondly) not so content, the better to fill her Cup brim-full with the Quintessence of most refined abominations, they have hatched many horrible Doctrines, and hellish Opinions, never heard of in the elder Ages; which are such exquisite Infections to a mans Soul, that the Purple Whore hath willingly thrown away a great part of her old Drugs, to make room for the new and more precious poisons consorted by the Jesuits: Popery being much altered since the Jesuits started up, (which *Luther* call'd the Devils last Fart) both in their Service (as may be seen in their Missals and Breviaries) and in their Ceremonies (as appears in their Pontificals and Ceremonials, comparing the old and new together.)

Of the first sort of Poisons are these.

1. That an Image of God or Christ is to be worshipped with *λατρία*, that is, with the same Worship as God himself. So teach *Gretser*, and *Greg. de Valent.* and say, It is the common and receiv'd opinion.

(2.) That God hath divided his Kingdom with the Virgin *Mary*, keeping Justice to himself, but committing Mercy unto her.

(3.) That a man may appeal from Gods Justice, to the Mercy of the Virgin *Mary*. These two *Biel* and *Bernardine de Buft* do teach, and *Possevine* the Jesuit highly commends those Books.

(4.) That the Pope is superior to the Emperor, not onely in Spirituall, but in Temporall, and ought to have precedence before him. So teacheth *Liber Sacram Ceremoniarum Romanæ Ecclesiæ*, which is highly commended by *Bellarmino*, and *Passevinus* also. These and many others are by them revived.

Of the second sort are these.

(1.) That God hath made the Virgin *Mary* partaker of his Divine Power and Majesty (as far as he may.) So *Horatius Tursellinus* a Jesuit.

(2.) That a man shall oftentimes be sooner heard by God, through the Mediation of the Virgin *Mary*, than of Jesus Christ. *Christostoma Visit a Cistercian*, and is allowed by *Possevinus*.

(3.) That a man may Equivocate before a Magistrate, *Azorius*, *Tollet*, and all Jesuits.

(4.) That Heresie makes a man incapable of a Kingdom, and makes him a Usurper, who is otherwise a lawful King, viz. *Marianus Simanca*, *Bozius*, and others allowed by the Jesuits.

(5.) That the Pope hath power not only to pronounce what is Heresie, but after that to deprive Kings, and to dispose of their Kingdoms, as he thinks best. viz. *Rossius* and others allowed by them. With many other, not convenient here to be particularized, which the former times never heard of, at least in such manner as now they be holden. But seeing they are all of two sorts, either touching the Crown of Christ himself, or the Crowns of Kings, his Deputies on earth; I will desire you to be contented with one example of both Sorts. Touching the Crowns of Kings &c. Thus teacheth a Jesuit too well known in *England*. viz. It is the judgment of all Catholicks, Divines, and Lawyers, and it is certain, and *de fide*, that what Christian Prince soever, doth apparently fall from the Catholick Religion, and would also draw others with him, doth *ipso facto* forthwith fall from all Right, Title, Place and Power of their Kingdoms or Dominions, by force both of Gods and mans Laws, and this before any Sentence be pronounced against him by the Pope: and that all his Subjects are free from the Oaths they have made to Him: and they may (nay they ought) to put him down, and cast him out from all Government as an Heretick, an Apostate, and an enemy of God, and the Common-weal, &c. And this Doctrine, is certain, undoubted, and refined. See the Book called, *Andreae Philopatrii responsio ad Edictum Elizabethae anno 91. Sect. 2. artic. 157. pag. 109. Editionis Aug. 1592.* This English Jesuit (of whom I but now spake) is *Arthur Creswell*. Alas that we should live to hear such Doctrine taught! especially by an English man,
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but whereas he styles himself a *Divine* and a *Priest of Rome*, we thence conclude, that he carried no such learning with him out of *England*, but found it at *Rome* concerning Christ. That which I have afore set down, is vile and wicked, and such as the Elder world, and misty times of Popery would have abhorred: but there is one impiety of late broched by one Jesuit, (*Clarus Bonarscius*) and *Possivine* the Jesuit in the name of all others approves of it.) So horrible and heinous, that I want words to express it; but this I can say. It is such as the world never yet heard of, such as the ages past feared not, and the future will not believe, nay such as we in these days would not believe of our very enemies, if the Evidence of the fact made it not past all denial and excuse; for, would a man imagin that they who profess themselves the Servants of *Jesus Christ* above other men, should conceive of Him, speak to Him, and play with Him, as with a sucking Child in his Mothers arms? Nay that is nothing, they make Him an underling to a woman, and not his Person only, but his Blood and Merits, comparing His blood and the Virgin *Maries* milk together, and upon comparison find them so equal, that they mix them together, and in the mixture finds the milk so excellent, that they prefer it above and before the Blood, as a thing more precious, and with which they may not be so bold, as with the blood of Christ, and fear not to affirm that the Corruption of our Nature, and sins of our Soul are healed as well by her Milk, as by Christs blood. A Blasphemy whereat the Angels will shrink, and the very Devils tremble, and yet no doubt but we shall find Jesuits will defend it.

Before I come to speak of the Approbation of this Author [*Clarus Bonarscius*] who vents such abominable Stuff, and likewise a discovery of the Ladies of *Hall*, and *Sichem* (who are the occasion of *This New Gospel*) I shall relate to the world one particular expression of a Jesuit, who preach'd in *Ausperg* in the year 1583, and his Text being these words, *We are made a Spectacle unto God, Angels, and the World*. In his Sermon he compared the *Jesuits Order* to *Nebuchadnezzars* Image: Our Father *Ignatius* (saith he) is the *Golden Head*, together with those who lived with him: but when the first 10 Fathers were dead, others followed, nothing so good as the first, and these were the *breasts and arms of Silver*. Then our Society being enlarged from 60 to many hundreds, it grew in *Greatness*:

but decayed in *Goodness*, and then most of them were Idle-bellies, and such whose god was their bellie, and these are the *Bellies and Thighs of Brass*; and then still growing in number, and falling into more Voluptuousness, and carnality, they were so drowned in pleasures, that their hearts were harden'd against all good counsel, these were the *Legs of Iron*; and lastly many of us are such, as though they live in our Golden Society, yet they are all together earthly minded men, and these be the *Feet of Clay*.

Hereupon (saith he) *it is out of all doubt that as our Society suddenly begun, so shall it suddenly come to nought, seeing it daily falls from ill to worse*; O my brethren (saith he) such a Spectacle are we made! Now therefore, least this Image of ours be broken in pieces (as that other was,) we must go to our Father *Ignatius*, that good Alchymist, and learn of him how we may be Transformed from *Clay and Iron*, into *Gold* again: Let us therefore go into the furnace and purge our selves. Thus far the Jesuits Sermon. But if their lives be look'd at for the 30 years since he spake, we shall find, that either they could not speak with *Ignatius*, or if they did; he was no true Alchymist, but a Quacksalver, and could not direct them; or if he did the furnace is too hot, for all the world can witness they are not purged from their Ambition, Covetousness, Treacheries, Deceitfulness, and in special from their Blood, and Cruelties, (which appears in that this is their Maxim) *Nisi Religio Lutherana ferro & igne tollatur, Eccles. Romana pacem & tranquillitatem habere non poterit. Unless the Religion taught by Luther be removed by the Sword, and Fire, the Church of Rome will never enjoy peace and quietness.* See the book called *Epistolar. Jesuiticar. Libellus Agab. Bariaco* 99 in *Epist. art. 11. pag. 66.*

I come now to shew the world the Occasion of this Jesuitical Blasphemy; *Justus Lipsius*, a man of learning enough, but too much levity, having run over all Religions, and at last set up his rest in Popery, fell in his declining and doting days to open *Idolatry*: and as he never troubled himself much with Christ in his life, (whose name a man shall seldom find if ever in his Books,) so at his end, wanting matter (it seems) to magnifie Christ, he writes 2 Books in praise and honour of 2 Idols, viz. 2 old rotten, or 2 new forged Pictures of a woman with her Child in her arms; which must needs be taken for Pictures of our Lady: wherein

wherein the prophane wretch bluseth not to write, that at these 2 Images, there are more and greater Miracles wrought, than the Scriptures speak of to be done by Christ himself. A learned *Low Country* Divine wondring that such Owles durst flie abroad at Noon light, and such trumpery be set to sale in these days of knowledg wrote a short reproof of the Impieties utter'd in the first of these books, which is *De Virgine Hallensi* (of the Lady of Hall) wherein because the Jesuits were also touched, as being the Fathers of such fooleries, and the makers of those bolts, which such fools as *Lipsius* do shoot, thereupon a Jesuit of *Antwerp* calling himself *Clarus Bonarscius* (but his true name being *Carolus Scribonius*) taking upon him in a Jesuitical pride, the general quarrel of the whole Order of the Jesuits, undertakes to defend their innocency, and their honour against all the world, and to that end writes a book, and calls it, *The great Theater of the Jesuits-Honour, Amphitheatrum Honoris, in quo Calvinistarum in Societatem criminationes jugulatae*. Wherein after many blasphemies against Christ, and slanders against Princes, all kind of lyes against our Ministers and Professors, he comes at last to defend their friend *Lipsius*, and his Legend of our Lady of Hall. And after he hath abused him that wrote against it, with all despightful terms, and rail'd most artificially, wherein he excells all other Jesuits, (*Parsons* excepted) as far as they, all other Papists, he makes a transition from rayling on men, to playing with God : and from disgracing Princes, to dallying with *Jesus Christ*, and not only defends the Legend of Hall, written by *Lipsius*, but farther to shew his own devotion, he makes a Poem, not to the honour of God, or of Christ the Mediator, but to our Lady of Hall, and the Child Jesus. Wherein, whether the Verse be better, or the matter worse is hard to tell ; but whether his Devotion therein is greater to a Creature, or his Blasphemy against the Blood of the Mediator, let the Cristian Reader judg, by the Poem it self (which shall be manifested word for word, after I have shewn you the Approbation of the Author, and given you the discourse of the Ladies of Hall and *Sichem*, shewing you particularly the occasion of this their New Gospel.)

In the next place, I will shew you how highly the Author of this Poem is Approved. *Clarus Bonarscius* (otherwise called *Carolus Scribonius*) is a Jesuit now living at *Antwerp*, and of much account amongst them, he writ the *Jesuits Theater of Honour*

Honour (before mentioned) and spewed this Blasphemy out of his unclean heart, and whereas both the Author and his book deserved the Fire and Halter ; it was so far from being misliked in the *Romish* Synagogue, or any way censured ; that since the book hath been reprinted, and the Author and his book stand enrolled, approved and commended (in their great Volumes set out for that purpose) for good and Catholick. *Chri Bornarscij Amphitheatrum Honoris Jesuitici, in quo Calvinistarum in Societatem Jesu criminationes jugulatæ. Prostant Palæopoli 1605, & postea 1606. [Palæopoli hoc est Antuerpiæ]* Hæc *Possevinus* Jesuita in *Apparatu Sacro. Tom. 1. lit. C. pag. 357* Editionis ultimæ. And it is to be noted, that these Volumes of *Possevine* contain only an Inrolement and Approbation of no other other writers, save such as are approved *Romish* Catholicks, and are set out with great and publick allowance of the *Romish* State. Besides let all men know, the Book stands yet uncensur'd, and the man lives still unpunish'd, nay unreprieved, or rather commended and rewarded for it ; therefore this cannot be called an obscure, or private fact of the *Romish* Church.

Now follows a Discourse of the Ladies of *Hall* and *Siebm*, shewing particularly the occasion of *this New Gospel*. The blessed Mother of Our Lord, as the Church in all ages hath done, so doth ours, willingly honour, as the most blessed of Women, yet as a Creature, and as one Saved by her Son, that Saviour in whom her Spirit rejoiced. We know and acknowledg that not she but the Holy Ghost hath said, that all generations shall call her Blessed: yet we must confess, we are of that Fathers Religion who said, her Spiritual bearing of Christ was happier than her carnal, and ~~Her~~ self more blessed by Conceiving Christ in her heart, than in her womb, and by believing in him, than by bearing him, for her bearing him in her body would not have Saved her soul, if she had not more happily have born him in her heart. (*August. lib. de Virg.*) And in another place, She was happy and blessed, not because in her The Word was made flesh, but because she heard the Word of God and kept it. This her blessedness far be it from us to impeach, and who would not yield her all blessedness and honour that a Creature may have, of whom GOD vouchsafed to take the flesh of Man ? And if any of our Religion hath spoken any thing of Her, that may in the least blemish her blessed State, it was not done in any the least contempt of her, but in the zeal they bear to

to the honour of their *Saviour*, whom they held dishonoured by the unequal comparing of her with HIM. For what will not a Christian's zeal cause him to do when he seeth his GOD dishonoured? Who would have thought that *Moses* would so carelessly have cast out of his hands, so precious a Jewel as were the *Two Tables*, written with the finger of God? And yet when he heard the Name of THE LORD Blasphemed, he forgot himself and Them, and as though he remembered none but GOD he threw them away, and brake them in pieces. If *Mose's* zeal makes his hastiness excusable, then no reason to condemn them, whose zeal gave passion to their passions, and caused them for the honour of the Creator, to forget the priviledg of a Creature; and I dare say there was never man of our profession, that presumed to touch the very Skirt of her glory, unless they saw her set in comparison with God, or *Jesus Christ*, thereby eclipsing the glory of Gods mercy, and the worthiness of *Christs Satisfaction*, which seeing the *Romish Church* dare offer to do, we hold it our duty to be zealous for the Glory of our God, and the prerogatives of our Saviour. If it be said they match her not with God, or *Christ*, I answer they do, and that in such a measure, as we dare pronounce *Her*, or any Angel *accursed*, who should either arrogate or accept of that, which the *Romish Religion* ascribes unto her. Too good evidence hereof hath been seen in all ages, for these 200 years last past, wherein they have fallen from honouring her as a *Saint*, to magnifie her as a *Mediator*; to pray to her as to a *God*, to trust in her as in a *Saviour*. Many particulars have been specified by several of our Writers, which by our adversaries could never be denied, (they are so Evident) and yet were they neither *recanted* or *removed*, but contrarywise they have proceeded from evil to worse, till their Blasphemies have pierced the Heavens, and touched the Crown of the *Almighty*, and confronted the *Wounds*, *Merits*, and *Blood* of our *Saviour*, (as by and by it will appear.)

But above all, there is one, which as it is the latest, so it is the lowest, and wherein Popish Blasphemy is at that height, as now it gives hope to all Christians, that their prayers are heard, her end is at hand, and that *her Iniquity is come up before God*, and there remains nothing but the revenging hand of God to be stretched out against her. We have it not from the report of Merchants, from the Letters of the Ports, from the Intelligence of Ambassadors, for then our Adversaries might suspect it: nor from the re-
port

port or writings of our own men, for then let not the World believe us ; but we have it from the Fountain it self, even from the *Record*, wherein it is written with the *Authors* hand. Thus it is then amongst the late devices that *Rome* hath forged to uphold their ungodly Hierarchie, a principal is their *art of Miracles*, that in many Churches they pretend to more Miracles than Sermons ; but alas daily experience sheweth they are but *lying wonders*. Now because such tricks are most effectual to delude the common people, and finding their Cause had lost much ground of late in Christendom, [for in 80 years, the Pope lost all *England, Scotland, Ireland, Denmark, Sweden*, and a great part of *Germany, France, Switzerland, Poland*, and *Hungary*,] therefore to recover themselves and to regain credit to their forlorn cause, they have by the craft of Machivilian *Jesuits* (as *Watson* their brother Priest often stiles them) so far prevailed that scarce a month passeth, wherein some new Image of our Lady is not found, or some strange miracle and wonders heard of. Five years ago they caused a story to be written, and published, [See, the Book called *Just. Lipsij Diva. Uirg. Hallensis*.] Wherein they blush not to make people believe, that more Miracles, and greater then Christ did, have been and are daily done at *Hall*, (a Town on the borders of *Brabant* and *Henault*) by the Virgin *Mary*, at a Picture of hers in a Chappel there: and this is set out by no vulgar fellow, but by that famous Apostate *Lipsius*, that the tale may carry the more credit; and the Miracles are not of ordinary but of the highest nature for healing frenzies, feavers, convulsions, is nothing: nay, Sight is given to the blind: and whereas Christ raised but 3 from the dead (that we know of) our Lady of *Hall* (saith *Lipsius*) gave life to 7 at least, who were dead: Lo, here how far short Christ himself is of his Mother. And now we marvel no more, if they have written that *St. Francis did all that Christ did, and more than Christ did*, seeing the Picture of his Mother can do more than he did. *Georgius Fabricius* the Popes censor of books, in his allowance of this Legend of *Lipsius* saith, that God giveth and communicateth divine power to work Miracles not only to the Virgin *Mary*, and the *Saints*, but even to their Images and Pictures; and *Lipsius* further adds, that God suffereth so many Miracles to be done by their very Pictures, to defend them in their due honour, and to establish that worship which they do unto them. It seems then by Popish Doctrine, God doth more to establish the wor-
shipping

shipping of *Saints* (and such *Saints* too as they please to make, as afterwards) than his own Son our Lord *Jesus Christ*; But what assurance have we for the truth of these Miracles? Or how know we that this is an Approved Picture of our Lady? *Lipsius* answers, that there was one *Sophia* daughter to the *Landgrave of Hesse*, by his Lady Saint *Elisabeth* (a Saint of Pope Gregory the 9ths, making within 4 years after her death.) This *Sophia* (saith he) as it is thought, had certain Images of our Lady, given to her by her mother *Elisabeth*, (was it but thought so, and must we now believe it?) One of these she gave to the Nuns of the Nunry at *Vilvord*, and that was called our Lady of Comfort: 2 more she gave to *Madam Machtild* or *Maud*, her husbands Sister, who bestowed them thus. One she gave to *Gravesand*, another to *Harlem*, (two Towns in *Holland*:) the third (which it seems stole all the vertue from the other) to *Hall*, a Town in *Henault*, (and this is that we now speak of;) And to add more credit to the Story, he tells us that this Lady *Maud* was Mother to that Lady *Maud*, who bare at one birth 365 Children, who were all born alive! and baptized by a Bishop: So (saith *Lipsius*) this is that Image, which now we worship at *Hall*: and thus strong a foundation hath the Story. Now we are all unbelieving Hereticks (and like dogs deserve to be knock'd on the head &c.) if we will not believe, (as *Lipsius* assures us) that one was Dispossessed of a Devil, who was before this Image, and that without any other means; and that 10 at least were delivered from present death, but by calling or thinking upon Our Lady at *Hall*; and that 7 were raised from Death to Life, being but laid before the Image; and in one Country (so ordinary a matter it is in Popery to raise the dead) all these were raised, and within the space of 20 years; Nay we must believe that when a Faulkner should have been hanged for losing his Lords Faulkon, and had the rope about his neck, and did but call to mind the Lady of *Hall*, forthwith the Hawk came flying home, and lighted on the Faulknors shoulder, and so saved his life, and this *Lipsius* is not ashamed to affirm; And the Legend reports for as great a Truth, that a Parrat (who had got out of Her Cage, and was sporting abroad) seeing a Hawk coming to seize on her, presently cryed out, St. *Thomas of Becket* save me, and instantly the Hawk fell down dead, and the Parrat was Saved. [See the old Legend in Folio, of the Life of *Thomas of Canterbury*] And also those Miracles of St. *Francis*, so far

beyond Christ or his Apostles, that he tamed wild beasts, that he preached to a Woolf, (in Specie) and converted him from his Cruelty, &c. [I wish they could convert themselves] And if we Hereticks will not believe this, look in the *holy Book of Conformities*, and there you shall find all this, and a great deal more, and thither will we refer our Reader, (not worth spending time and Paper to enumerate them, except it be to raise our laughter, and drive away present Melancholy,) but we have other business, and so we will pass on. [*vide lib. Conformitatum Sancti Francisci*,] Only take notice, that I alledg these (or may alledg others, but that I blush for shame,) out of the book of Conformities, lately corrected from the impieties and follies that crept in, 100, or 200 years ago, and printed in *Italy* within these 20 years; Nay the Book hath been twice printed at *Antwerp*, and once at *Paris*, with allowance of Authority in both places, not only of the Censors of books, and the Archbishop of the place, but the matter and Miracles in the Book are confirmed with the Bulls of 2 Popes, one of Pope *Nicolas*, in 1451. the other of Pope *Clement* the 8th, within these few years. Nay *Posservine* the Jesuit in his *Apparatus Sacer* hath published to the world, that *Lipsius* in the year and at the place aforementioned, did put out such a work, and gives him special commendations for his labours in that, and the like in the Catholick Cause. And so far was *Lipsius* from recanting, or the *Romish* Church from reforming this, that he published another Pamphlet, a more ridiculous Legend, and fraught with more improbabilities, and impossibilities, it bears this Title—————

Justus Lipsius his History of our Lady of Sichem, or of our Ladies Picture of the Craggy Rock, or Sharp bill, and of her new Miracles, and benefits at Antwerp. 1605.

At this Image (saith he) are wrought Miracles of all sorts, Apoplexies, Epilepsies, Gouts, and all kind of diseases are healed. It cures the Lame, the Blind, the Deaf by heaps, not seldom and extraordinarily, but yearly, monthly, daily. But what credit hath the Story of our Lady of *Sichem*? even the same that our Lady of *Hall* hath, else let the Reader judg.

Near to the little poor (but old) Town of *Sichem* (saith *Lipsius*) there is a mount, barren, craggy, and rough, on one side

side thereof is a little Hillock, on it grows an Oak, and in it or fastened to it, is a little Image of our Lady, which hath done great Miracles in times past, and therefore was worshipped by the people in those parts; but how is that proved? thus; about 100 years ago a shepherd found that Image, and put it in his bosom, intending to carry it home to worship it, but musing thereon he was suddenly struck and astonished, and his whole body benumbed, in such a manner that he could not stir one limb, but stood like a dead trunk, not knowing what to think of it, nor how to help himself; his Master wanting both his Shepherd and his sheep, as he was searching, found them, and found him so standing, who told him the whole matter: his Master taking the Image, went with great devotion and set it up in the Oak again, and forthwith the Shepherd had his limbs restored again, and went and worshipped it, and so by their reports all the Country heard of it, who came thick and threefold, and so were healed of all diseases (except Agues;) and so it continued (saith he) till within these 20 years, about which time the blessed Image was stoln or lost, no man can tell how. (But is it not strange, that if it could do these Miracles they would let it be lost so carelessly, that seems as great a wonder in my mind) well, lost it was: But what then? people went as fast afterwards as before, and still as great cures were there done as when the Image was there, and for want of the Image the people worshipped the Oak; and why might they not? (saith *Lipsius*,) for the holy Image had hallowed the Tree, so that it might lawfully be worshipped: (behold Popish devotion!) yet (saith he) we worshipped not the Tree, but the Image that formerly stood there, and in it our Lady, and in her God. Pray observe, good Reader, *God gets his worship at last, tho it be at the fourth hand*: they tender it to the Tree, the Tree yields it to the Image, the Image conveys it to our Lady, and she presents it unto God. O Heavens and Earth blush! But to return to the story; Our Lady of *Sichem* is lost; but what then, must the poor Town lose her traffick and living? No no, they will make another rather than so, (for that is no hard or unlawful thing in that Religion and so (saith he,) 7 years after, an honest devout Alderman of *Sichem* (perceiving how his and his neighbours gain came in, and how the poor Town lived) like a good Townsman, made another Image, put it in a Box of wood, and fastened the box to the Oak, that so their Lady might not be lost so carelessly as before. This new Image

thus made, did as many Miracles as the other, (for it was perhaps more curiously carved, and received of the virtue of the hallowed Oak unto which it was fastened.) Thus it continued certain years, till at last the Parish Priest perceiving they had a great Trade, bestowed some cost on their Lady, which got them so much, that they built her a little Chappel of boards, and there placed her. But still their custom growing greater every week, they shewed themselves thankful to their Patroness, and as she fill'd their purses, so they bespoke her more and more Honour, and at last built her a fair Chappel of Stone very lately, and in that now resteth the Image working Miracles every day. But mark what became of the *holy Oak*? it was cut away by pieces, and carried away by devout Persons, and at last it was so hack'd and hewn, that it was in great danger of falling, and a Councel was called in the Town, what was best to be done with it? and after serious consideration it was gravely Concluded that it should be cut up by the roots, and with a great deal of Solemnity brought into the Town of *Sichem*; Where when it came, happy was he that could get a piece of the holy Wood, whereof (saith *Lipsius*, and blusheth not to write) diverse made them little Images, and with much piety do worship them: others that were sick of grievous diseases shaved it into their drink (its great pitty it had not been Harts-horn) and so were healed. See *what an excellent Religion this is!* One Image hath begot many, and the first Image being but fastened to the Tree, so sanctified the whole Oak, that every Image made of the Tree should be as good as the Image it self, and every crumb of the Wood should work Miracles as fast as the Image did. Behold, he is not ashamed to thrust upon the World this wooden History, for a true and undoubted story. Such a cause is *Popery* as that it cannot continue in credit before the people, but by forging a continual Succession of *lying Wonders*, for now we are made believe that the Virgin *Mary* hath 2 Images within few miles together, which hath done more Miracles in a few years past then God himself did in the old or Christ and all his Apostles in the new Testament. And yet good Reader (as God saith to the Prophet *Ezekiel*,) *turn thee a little, and thou shalt see greater abominations than These!*

It is but very few years ago since the tale of our Lady of *Hall* was forged by some Jesuits, and published by *Lipsius*, when withall a fair Picture graven in brass, was prefixed on the first page before the

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the Book (*viz.* of the *Virgin Mary holding her Son Christ in her Arms.*) And behold the Jesuits, as tho they had gained enough by Christ already, and would now see what they could get by the Mother, begin now to call in question *His Merits*, and *Mediation*, and the dignity of his *Wounds*, and *Sufferings*, and at last pronounce that his *Wounds*, and her *Paps*, his *Blood*, and her *Milk*, are either all one, or else that the *Milk* is better of the two. And yet before we enter into the blasphemous *Poem*, let the Reader observe that tho the Image, be both of our Lady (as they call her) and of her Son Jesus our Lord, yet notwithstanding the Miracles are all ascribed to *Her* and her Picture, and none to *Jesus Christ*: for the colouring of which impiety, what they can say I see not, unless they dare affirm, that the Son will do no Miracles in the presence of his Mother; and it is to be observed, that the *Virgin Mary* is always pictured in their Churches, as a Woman and a Mother, and our *Saviour* as a Child or Infant, either in his Mothers arms (which is most commonly) or in her hand, that so the common people might have occasion to imagine, that what power of Over-ruling and Commanding a Mother hath over her *little child*, the same hath *She* over her Son Jesus: and that seeing the Son is but an Infant in his Mothers arms, therefore they might not wonder why *Her* Picture doth all the Miracles and *His* none; (for it is like Christ did no Miracles when he was a Child:) into these Superstitious and Blasphemous thoughts do they endeavour to drive the poor deluded people. But yet this, and all their impious speeches and practises against the honour of Christ and his Religion, are in my judgment inferior, and may all stoop to this new Impiety of the *Jesuits* wherein the Mother is compared to the *Son*, not as being a Child or a Man, but as the *Saviour* and *Mediator*, and the Paps of a *Woman*, equalled with the *Wounds* of our *Lord*, and her *Milk* with his *Blood*. If this were written by Protestants, some might say we might report partially, or if it were a matter of old, the age might suspect it was made worse in the relation, but when it is a matter of yesterday (comparatively spoken) and comes from themselves, and in their own express words, Partiality it self cannot cavil against it. The particular is this, *Clarus Bonarscius* a Jesuit, or their Patron, published in the year 1606. a Volume large enough in defence of the whole Order of Jesuits, entituled—

*Clari Bonarscū Amphitheatrum Honoris, in quo
Calvinistarum in Societatem Jesu, criminationes
Fugatae. Editio altera, libro quarto auctior,
Palæopoli Advaticorum, apud Alexandrum Verbeidon.*

This Volume he erected as a Theater, yea, an *Amphitheater of Honour* in defence of the Jesuits, wherein after he had attempted with much slight of wit, and in a strange stile, to wipe away many fowl blots, with which that Atheistical brood had stained the *holy Name of Jesus*, and after he had raked up all rotten slanders, and revived the calumnies that were all answered, dead, and buried, 40, 50, and 60 years ago, railing upon many holy and learned men, with great virulency, as never was before him, and laid high and horrible imputations upon the Kingdom of *England*, and (like a true Jesuits imp,) slandered the whole Government, with foul injustice, and monstrous cruelty in many particulars, and in Jesuitical pride dared to defile the name and honour of the renowned Queen *Elisabeth*, with words unworthy the mouth of man (if he had not been a Jesuit,) at last from the defence of Jesuits, he falls to defend *Lipsius*, (this good friend of theirs) and his stories of our Lady of *Hall*, and our Lady of the *craggy Rock*, and not only labours to make good all his fancies, and fables, but further to shew that a Jesuit hath one trick of impiety beyond all, (and is anointed by the Devil with the Oil of mischief above his fellows) adds a number of verses directed to that Picture which he calls our Lady of *Hall*, fraught with so many Blasphemies against the *Blood* and *Merits* of our Saviour, (the *Alone Mediator*) as no Christian heart can patiently endure it. And if the blessed Virgin *Mary* (to whose Picture he hath Consecrated them,) may be his Judge, without doubt, both he and his Blasphemy will be condemned to Hell. But some will say, Shall we hear them? no: let Blasphemy rather be buried in the depth of Oblivion, darken not the *Sun*, defile not the *Heavens*: poison not the *Air*, burden not the *Earth* with it, amaze not the *Minds*, terrify not the *Consciences* of weak Christians; and assuredly could I *Bury it so*, that it might never *Live*, and quench it so, as it might never *Flame* again, and if this book were the only Copy in the World, I would rather choose to cover the shame of this shameless *Whore of Babylon*, than in this sad manner to discover the

the *filthiness of her skirts*, which doubtless will cause all good mens ears to tingle, and their hearts to tremble. But seeing the Strumpet hath the *Whores forehead*, and glorieth in her Shame, and foundeth out this monstrous Blasphemy (as with a trumpet) in the ears of all Christendom, by publishing it at first, and afterwards by Divulging it in a Second Impression, (least the world should want it) Let us therefore crave leave of our *Lord Jesus* to discover *Her*, and that we may, without impeachment of *His* honour, repeat so foul Blasphemy, that so the world may perceive what a Religion Popery is, and that we may have *no fellowship with such abominable works of Darknes*.

Thus then begins the abominable Poem, Dedicated *ad Divam Hallensem, & Puerum Jesum*. To the Lady Hall, and the Child Jesus.

*Hæreo Lac inter meditans interque cruorem :
Inter delicias Uberis & Lateris.*

In English thus.

My thoughts are at a stand of *Milk* and *Blood* :
Delights of Breast and Side, which yeelds most good ?

Be astonish'd at this, all good Christians; *St. Paul* desired to *know nothing but Christ, and him Crucified*, and taught the Churches to know and believe in *Christ* alone for Salvation, and almost 20 times in his Epistle hath magnified His *Blood*, without so much as once mentioning the *Virgin*, or her *Milk*; but some who profess to be His Disciples, (or fellows rather) cannot tell whether to choose, His *Blood*, (the only Mediator) or the *Milk* of a Woman. Hear O *Heavens*! and be astonish'd O *Earth*!

*Et dico si forte oculos ad Ubera tendo,
Divæ Parens, Mammæ gaudia posco tuæ.
Sed dico, si deinde oculos ad Vulnere verto,
O Jesu, Lateris gaudia malo tui.*

Thus.

Thus.

And say aloud when I the *Teats* do see,
O Goddess mother, lend thy *Breasts* to me!
But thus I beg, when on the *Wounds* I think,
O Jesu, give me from thy *Side* to drink.

Mark how indifferent a Papist is, whether he receive the one or the other: yet hearken what follows, and we shall hear worse, but hearken with fear and trembling.

*Rem scio, prensabo, si fas erit, ubera dextra,
Læva prensabo vulnere, si dabitur.*

Thus.

Long have I mus'd, now know I where to rest,
For with my right hand I will grasp the brest,
(If so I may presume) As for the wounds,
With left I catch them.

Hitherto he doubted, but now he is resolved: the Devil himself never doubted whether the *Blood* of God were better than the *Milk* of a Creature. So then (says he) I will refuse the *Blood*, rather than the *Milk*, if one must be laid aside; I will lay hold on the *Milk* with my right hand, (a thing so Sacred, that he craves pardon for his presumption too,) and the *Blood* with my left, as a thing less Sacred, and for which no Apology is needful.

*Lac Matris miscere volo cum sanguine Nati.
Non possum Antidoto nobiliore frui.*

Thus.

And of her *Milk* mixt with his *Blood*, Il'e make
The Sovereignst Cordial sinful soul can take.

It's a wonder in the Ceremonial Law that *Moses* had not a command to mingle *Milk* with the *Blood* in the Passover, *Exod.* 12. 5. 1 *Cor.* 5. 7. For a Cordial cannot be made (it seems) of the most precious Blood of Christ alone. O God, thy Patience!

*Vulnera restituent turpem ulceribus mendicum,
Testa cui Saniem radere Sola potest.
Ubera reficient Ismaelem sitientem,
Quem Sara non patitur, quem neque nutrit Agar.
Illa mihi ad Pestem procul, & procul expungendum,
Ista mihi ad longas evalitura febres.*

Thus.

These *Wounds* the Sores do cleanse, and cure full well,
Which none can dress, but scrape them with a Shell.
These *Breasts* the fainting *Ismael* well would cherish,
Whom *Sara* would not, *Hagar* could not nourish;
The *First* from me expells all Pestilence,
The *Second* drives all lingering Feavers hence.

If they had prescribed this, and much more to Christ's wounds and Blood alone, they might have passed with praise, for none can sufficiently extoll it's virtue and efficacy; but that the virtue is little or nothing without its being mixed with the Virgins Milk (and a Confection made hereof) is Impious.

*Ira vomit flammæ, fumatque libidinis Aetna?
Suffocare queo Sanguine, Lacte queo.
Livor inexplētâ rubiginē Sævit in artus?
Detergere queo Lacte, cruore queo.
Vanus bonos me perpetuâ pruriginē tentat?
Exaturare queo Sanguine, Lacte queo.*

E Thus

Thus.

Let *Ire* belch fire, and lust like *Ars* flame ;
 Choose either, *Milk* or *Blood* doth quench the same.
 Let *Envies* rust canker my heart about ;
 This *Milk*, that *Blood*, either will fetch it out
 Or do *vain glorious* passions stuff me still ;
 Either with *Milk* or *Blood* the same I'll kill.

The *Ramish* Synagogue cannot pretend a fault that is escaped in the print through haste &c. (though I have not heard they ever did, or can) for here they repeat their blasphemous Doctrine once, twice, and again. Sure they fear the common dictates of an unsatisfied Conscience will cast every rational person into such an Agony, as will fright them from fixing attendance on this execrable Stuff, at first hearing ; and therefore they so impudently repeat it over and again, that it may at least-wise catch such, who together with themselves, will heap up wrath against the day of wrath, and the Revelation of the Righteous Judgment of God, (whose damnation slumbers not.)

*Erge Parens & Nate, meis advertite votis ;
 Lac peto, depereo Sanguinem, utrumque volo.*

Thus.

Mother and Son give ear to what I crave,
 I beg this *Milk*, that *Blood*, and both would have.

It is not the Son and his *Blood* that will serve, they must also have the Mother and her *Milk*, nay they prefer the *Milk* in the first place. For keeping Christ still under *Wardship* (as a Minor) they hold it not fit he should have the place before his mother, and therefore without any necessity, even wittingly and wilfully they put Christ in the second place, who was the *brightness of his Fathers Glory*, and who thought it not robbery to be equal unto GOD. But let us hasten to an end of this (if it be not endless and bottomless) imperty ; upon these fearful premises he thus proceeds.

Parvule

*Parvule maternis medius qui ludis in ulnâ,
 Qui tua jam complex ubera, jam vacuas :
 Quid me respectas obliqua tuentibus virgine ?
 Roboris in Cælum nil habet invidia,
 Sæpe quidem dixti, noxis offensus iniquis,
 Tunc meas Mammæ, improbe, tunc meas ?
 Nolo tuas, O nolo tuas, Puer auree, Mammæ :
 Non sum tam duritiam gravis oris homo :
 Sed tantum Lateris pluat unica & unica Stilla :
 Et saltem à dextræ vulnere gutta pluat.
 Si nihil è dextrâ vis impluere, implue lævâ :
 Si nihil è lævâ, de pede sanguis eat.
 Si tibi non placeo, vulnus mihi vulnera danto,
 Mercedem danto vulnera, si placeo.*

Thus.

Youngling that in thy mothers arms art playing,
 Sucking her breasts sometimes, and sometimes staying.

Now from Blasphemy he proceeds to plain Atheism, not fearing to expose the greatest mysteries of Christian faith, and even our blessed Saviour himself, to the ridiculous and scornful contempt of prophane men ; Speaking unto Christ (God coequal with the Father, and whose Infancy had in it the Divine Nature annexed to his Humanity, and whose Humanity now reigns in glory at Gods right hand, &c.) as unto a silly Infant playing in his mothers arms, and a poor suckling babe, and never speaks of the Virgin Mary, but with the Title of *Queen of Heaven, Lady of Angels, Gate of Paradise, the Fountain of Mercy*, or some such other Titles besitting only God himself ; or at least she is always a commanding Mother, and he as an Infant governed, and an obedient Child. And he speaks this in the *Present* time too, *qui ludis, &c.* who *Does play* or sport in thy mothers arms. [For the verb can be rendered no otherwise.] If it be so, sure St. Paul was much to blame to teach us, that even *the man Jesus Christ, after he offered Sacrifice for our Sins, sitteth for ever at his Fathers right hand.* [Heb. 5. 10. & 10. 12.] And what is he doing ? not playing in her arms, not sucking her Breasts, but there *he ever liveth to make Intercession.*

Compared with, 1 Cor. 5. 16. Heb. 1. 3. Psal. 120. 1.
1 Tim. 3. 16. Luke 24.

Why dost thou view me with that look of scorn?
Tis forceless envy that gainst thee is born.

Jews, Turks, Pagans, Infidels, assemble your selves, here's matter enough to astonish you! The great God of Heaven and Earth, the Supream Creator, and the Governour of all things, will never Condemn any of you for laughing that Religion to scorn that durst vent such Impious blasphemies! If you can have patience with me but this once, hearken with the best attention that your alarm'd Conscience will give you leave, that so you may be confirmed, how much nearer the Kingdom of Grace and Glory you are than *these Jesuits*, (and all who know them such, and yet adhere to their Impieties,) if you gain but this one step forwarder to Heaven, (*viz.* In fixing an Eternal hatred against their *Doctrine*, and *Practises*, not against their *Persons*, (tho they could find in their hearts to murder, dam and sink us all at once for Heretick dogs, who do but so much as question the truth of their Divinity,) I say if you advance no further than this afore said Step, it is abundantly worth your time, hearken then —————

Oft hast thou said (being angry at my Sin).
Dar'st thou desire the teats *My* food lies in?
I will not, O I dare not, golden Child,
My mind from fear is not so far exil'd:
But one, even one poor drop I do implore
From thy right hand or side, I ask no more.

The substance of the two former verses, (compared with these last six,) is easily seen at first glance, and plainly speaks thus much (and would to God they could not speak one syllable) — Asking why Christ is angry with them, and chides them for desiring that Milk wherewith he himself is fed, and not only so, but as if *he greatly Emulated such a happiness and dignity as they (notwithstanding) had the presumption to demand*, (*viz.* to touch His Mothers paps, and to desire to be fed with that food which she reserved for her Son to feed upon,) as if this was such an Honour that Christ himself would envie them for, (who gave his own hearts.

hearts blood to redeem the World, and to purchase for mankind a compleat happiness in and by their actual enjoyment of the same Glory which he had with his Father, before the foundation of the World (*John 17.*) not to be once compared to the childish handling of a creatures *Paps*, or sucking the Virgins *Milk*.] O Romish Synagogue, is this the foulest Crime our Lord and Saviour will take notice of ? If thou hadst no greater Sin whereof thou stoodst indicted at the Tribunal Seat of this thy Judge, no wonder then thou makest so light of his most precious *Blood*; for I dare say thou wouldest not need it much. Was this it that cost him tears of Blood ? that made him in such an Agony ? that made his very Soul (as well as Body) an Offering to satisfy his Fathers wrath ? Couldst thou find no higher Crime, but thy Presumption in offering or desiring to play with the blessed Virgins Paps ? What foolery, what mockery is this ? Hell stands astonished at this unparrall'd Abomination, the Angels and Saints tremble at it, and Pagans (for this very reason may) do deride the very name of Christians for your sakes ! and will rise up in judgment at the great day against this monstrous Generation of Vipers, who call themselves by the name of *Jesus*, and yet thus daily Crucifie him, and trample under foot his most precious Blood. But to go on, they have told us the great quarrel that Christ hath unto them ; but what is their answer hereunto ? They plead at last *not guilty*, all edging for themselves that they are not so bold, nor will not be so rude and presumptuous as to dare to entertain any such thought, or to attempt any such thing, as to touch her sacred *Paps*, or to drink of that most powerful Antidote, or Cordial, (*viz.* her *Milk*,) no, their ambition reached not so high, they will therefore content themselves with a part of his *Blood*, and Wounds, as being a thing of an inferior nature, and not comparable to the other ! *I will not, O I dare not, golden Child, &c.* — I dare be bold to say, the Devils fear and tremble at this horrid Atheism, and stupendous Blasphemy of these *Herodians*, who under pretence of *worshipping* Christ, designed to embroe their murderous hands in the pure and innocent blood of their Redeemer. And now by this time (patient Reader) I am persuaded thy ears have sent their sad message to each of thy astonished senses, therefore I shall not further detain thee in thy horror, but close up here, (altho I have not nigh ended this their *detestable Poem*, (which I intended to have passed thro when I began to write,) because we have read too much in that that's past, and

and he that desires to see more may satisfy his (sinful) curiosity in reading the Author himself; or if he cannot easily come by it, let him but peruse the *Romish Psalter* (a book too common amongst all Papists) and with which I shall close up this discourse, Printed at *Paris*, in the year 1520 (or thereabouts) and the same word for word is Reprinted in 1569, wherein every of the 150 Psalms are in whole, or in part turned from *God our Christ*, to our *Lady*. As in the 19th. Psalm, *The heavens declare thy glory, O Virgin Mary, &c.* And Psalm 51. *Have mercy upon me, O Lady, (thou that art called the Mother of mercy) and according to the bowels of thy mercy cleans me from all my sins, pour out thy grace upon me, and take not thy wonted mercy from me, &c.* In the 57th. Psalm, *Have mercy upon me, O Lady, for my heart is ready to search out thy will, and in the shadow of thy wings will I rest.* In the 68th. Psalm: *Let our Lady arise, and her enemies shall be scattered, &c.* In the 72 Psalm, *Lord, give thy judgment to the King, and thy mercy to our Lady his Mother.* In the 94. Psalm, *God is the God of revenge, but thou, O Lady, the Mother of mercy, dost bow him to take pity, &c.* In the 96 Psalm, *O sing unto our Lady a new song, for she hath done marvellous things, &c.* In the 110 Psalm, *The Lord said to our Lady, Sit thou Mother at my right hand, &c.* Thus I might go over all the Psalms; but as he began, so he ends, in the last words of the last Psalm, *Let every thing that hath breath praise our Lady.*

Now this Book stands not onely not controlled, but even defended by the Jesuits, and those of the principal. *Greg. de Val. in vol. de rebus fidei controversis, sect. 5. lib. de Idolatria 5. cap. 10. Bernard de Buis in Mariali parte 3. Ser. 3.*

Again, a famous Frier, and well approved amongst them, preached this Doctrine in the Pulpit, (amongst many other little better) *Aman may appeal from God himself to the Virgin Mary, if any feel himself grieved at the Justice of God, seeing God hath divided his Kingdom with her, having reserved Justice to himself, to be exercised in this world as he pleaseth, but Mercy he hath reserved to her.* This Divinity was so well relish'd in the Church of *Rome*, that after he had preach'd it, he publish'd it under the Pope's own Patronage, and the Book was again re-printed; and the Jesuits testify, that this is a learned and godly Book, and full of piety.

And *Horatius Turselinus*, a Jesuit of good esteem among them, writes thus, *God hath made the Virgin his Mother (as far as he may lawfully)* [a modest expression from such a person] *partaker of his Divine Power and Majesty.* And *Possevinus*, in *lit. H.* wrote a Book, and publish'd it by allowance of Authority, and says thus, *That Christ made his Mother fellow with him in the work of his Redemption.* This Book is dedicated to *Cardinal Aldobrandino*.

And a great Spanish Doctor, and Professor of Divinity of his Order, writes thus, *We have often seen and heard of very many, who, in their extreme dangers, have called upon Mary, and presently were delivered. And oft-times safety is sooner obtained by calling upon the name of Mary, than upon the name of Jesus Christ.* *Jo. Chrysostom. de Visitatione, de verbis dominæ, tom. 2. lib. 2. cap. 2.* And this Book is both dedicated to Pope *Clement the 8th.* and receives publick allowance.

By this then it appears, that this blaspheming Jesuit *Bonariscius*, in his unsanctified Poem, says no more in effect, than others of this damnable Sect.

The sum of their blasphemous Doctrine, is contained in these particulars following.

1. That the Virgin *Mary's Milk* may be mingled with Christ's *Blood* in the matter and merit of our Salvation; and that a Christians faith may lay hold on either.

2. That it helps and heals spiritual sores and sicknesses of the Soul, as well as Bodily diseases.

3. That it is to be preferred before the Blood of Christ; and that if we must refuse the Milk, or Blood, we may with more safety refuse the latter.

4. That though no *Man* did help Christ in the work of our Salvation, yet a *Woman* did, (*viz.* the Virgin *Mary*.)

5. That God hath made *Mary* partaker and fellow with him of his Divine Majesty and Power.

6. That God hath divided his Kingdom with *Mary*, keeping *Justice* to himself, and yielding *Mercy* unto her, (*viz.* at her disposal) and that a man may appeal from God to her.

7. That a man shall oftentimes be sooner heard of God through the Mediation of *Mary*, than of *Christ*.

8. That

8. That Christ is still a little Child in his Mothers arms, and may now be so prayed unto.

9. That it is the highest presumption, and so the greatest sin imaginable, to desire to handle *Mary's Paps*, or at least wise to drink her *Milk*.

10. That the Psalms may be turned from *Lord* to *Lady*.

If these be the Doctrines of the Church of *Rome*, [and if they have recanted any, (which perhaps they may have the impudence, in after-ages, to affirm to some of the more ignorant sort of Women, seduced by them) then take notice, Reader, This their Gospel is a *Nose of Wax* in their account.] If so, as hath been evidently proved from their own Authors, then let all the Churches of God, and every Christian or Member in them, fix This in their hearts, that They who call themselves true Christians, and Members of the true Ancient Catholick and Apostolick Church of Christ, (pretending themselves *Peter's* Successors, who himself will blush to own them, when ever he rises from the dead) are in truth and reality not so, but contrariwise are *Antichrist*; none so opposite to the Doctrine and Practise of true Christianity, as they who dare presume thus hainously to disparage the *Person*, the *Wounds*, and the most precious *Blood* of Christ our Lord and God, and cast this abominable contempt upon the most glorious Office of *His Mediatorship*, who alone trode the *Wine-press* of his *Fathers* wrath, and with whom was none. Wherefore in short, since *Babylon* might have been healed of her Blasphemies, Fornications, and abominable Impieties, but would not; let every rational Creature [Turk, Jew, and Pagan not excepted] *for sake her, for her judgment is come up to heaven, and lifted up above the clouds.*

C H A P. III.

The several Orders of the Jesuits, and their demeanor therein.

NOW let us come to the Jesuits themselves, (having spoken of the manner of their Discipline over their Scholars) and to their three-fold Professions. The

The *First* and chief of them are *Machiavillians*, who do nothing but employ themselves in matters of State, and insinuate themselves into the secrets of great ones, and giving true intelligence to none, save to the Pope, and his Catholick Majesty, whose sworn Vassals they are. These observing no Collegiate Discipline, are dispensed withall by his Holiness, as if they did God good service, nay greater, in thus employing themselves, than following Collegiate courses. As for their Religion, they make it a cloak for their wickedness, being most of them Atheists, or very bad Christians. These are they that observe these Ten Commandments following. 1. *To seek riches and wealth.* 2. *To govern the world.* 3. *To reform the Clergy.* 4. *To be still jocund and merry.* 5. *To drink good Wine.* 6. *To correct Texts of Scriptures.* 7. *To receive all Tithes.* 8. *To make a slave of their ghostly Child.* 9. *To keep their own, and live on another mans purse.* 10. *To govern their neighbours wife.* These Ten Commandments they divide into two Tables, *All for me*, and *Nothing for thee*. The charity they maintain among each other is none at all, labouring with envy and malice, &c. [as you may read in *Speed's Chronology*, in two remarkable stories of *Father Parsons* and *Creswel*, too long here to relate; and many other instances] as *Father Foster*, *Flack*, *Strange*, and *Gibbins*, can sadly testify.

The second sort of Jesuits are those, who Preach, Confess, and teach Youth, and envy each other for the number of their Scholars, and ghostly Children. They are besides in no small emulation about their own worth and learning, reading to their *White Boys* (those especially of the Sodality, that celebrate the honour of the Virgin *Mary*) all sorts of loose and lascivious Songs and Poems.

A third sort of Jesuits there are, (not unfitly termed Simple ones) these are wonderfully austere in their life, of a scrupulous conscience, and brought up to colour the courses and actions of the more cunning and politick ones. Of this rank some four years since was one Mr. S. of whom the Jesuits got some 12000 *l.* Sterling; but since he hath seen their juggling and cheating, he hath left them, and returned to the true Religion, and to his Native Countrey. Of this rank there also yet lives *Vicount Mountague's Brother*, now Porter of the Colledge at *St. Omers*, of whom they have got no less than 10000 *l.* Sterling, of whom they report, that after his death his body shall work Miracles, for the austereness of his life.

Of the same condition is Sir *Gerrard Kemp's* Brother, who is a Caterer to the same Colledge, out of whose purse they have pickt 2 or 3000 l.

These three sorts and ranks of Jesuits are grown to a Faction about the Jesuitrices, or wandring Nuns, some allowing, some disliking them utterly. This Order of Nuns began about some twelve years since, by means of Mrs. *M. Ward*, and Mrs. *Twitty*, two *English Gentlewomen*, who observe the *Ignatian* habit, and go clad very like the Jesuits; in this onely differing from other Nuns, that they walk abroad the world, and preach the Gospel (as they call it) to their Sex in *England* and else-where. The first who induc'd this Order of Nuns was Father *Gerrard*, then Rector of the Colledge at *Liege*; Father *Flack* and Father *More* assisting him therein, though others very much opposed them, as Father *Singleton*, *Benefield*, and *Flood*, refusing to give them their *Ite prædicate*, but rather adjudging them to a retired and Monastical life. However, in the mean time this Mrs. *Ward* is become Mother General of no less than 200 *English Gentlewomen*, most of them being Ladies and Knights Daughters, who live in their Colledges at *St. Omers*, *Liege*, and *Collen*. Their Mother-General not long after went to *Rome* (with seven or eight others) and procured another Colledge of them to be erected in *Rome*, where she hath under her Government about 100 *Italian Maids*; and afterwards she procured to be erected a Monastery at *Vinna*, and now she is daily expected in *England*, to take an account of her She-Apostles labours. In a word to conclude, these Jesuits endeavour to demolish all Orders and Places of Eminency above them. All which I observing, laboured with all possible means to get out of their clutches; and though I had promised them to turn Jesuit, yet had I leave to go to *Sevil* with their Mission, and from thence to *Madrid*, to take leave of my Parents, and so to return again unto them. And thus in 1622 I departed from *St. Omers* for *Spain*, with the Mission, consisting of twelve of us, whose true names were, *Clifford*, *Gerard*, *Appleby*, *Conniers*, *Hausby*, *Robinson*, *Evely*, *Naile*, *Atkins*, *Middleton*, *Farmer*, and my self.

CHAP. IV.

Their Stratagems to prevent Revolters from their Societies, and to draw in simple Novices.

Those Scholars who are Nobly descended, and of rich Parentage, the Jesuits strive to allure by their honey'd words, and flattering embraces, endearing them with Pictures, Medals, *Agnus Dei's*, &c. which they have from *Rome*. Also that their Baits may take the more effect, they license them to enjoy all those Wines and Junkets provided for their own pallats; and it White Boys, of a comely feature, they bestow on them (though ill deserving) the preheminance of the Schools. And with these is the Præfect of Musick most recreated, reading to them *Ovid, Horace, Catullus*, and *Propertius*.

But for those who are more grave and considerate, (and therefore duly weighing their Doctrine and Practise in the ballance of their awaken'd reason) such of whom they begin to suspect, and in whom appears a real reluctance against their ways and manners, &c. they have a second bait; for instance; A Gentleman of *York-shire* (and your North-countrey men have generally shrewd pates) *Mr. Hen. Fairfax*, Son to *Sir Thomas Fairfax*, who not yielding to their enchanting allurements, one night being asleep in his bed, two Jesuits, clad in gorgeous white, (in imitation of the two Angels that whipt *St. Jerome*) approaching his bed-side with two good Disciplines in their hands, (the ends of some stuck with wery pricks) and having uncovered him, they did after so savage a manner rase his skin, that he became for a while senseless; they spake to him in Latin, saying, They were Angels sent from the Virgin to chastise him for resisting the power, and reviling the proceedings of his Superiors, exhorting him to that Order, by virtue of the testimony given by the Virgin of their holy Order, and so departed. The day dawning, he found his lineaments of such a purple dye, that they kept their hue a month after; but somewhat to allay the fury of his torment, Father *Thunder* and Father *Gibbins*

persuaded him, it was some Divine correction, to the intent he should take on him their habit; which he believing, he was admitted into their Society at 17 years of age.

Another example is of Mr. *William Abbington*, Son to Mr. *Jo. Abbington*, (in whose house *Garnet* the grand Traitor was apprehended) the Courte Father *Francis Wallis*, alias *Clark*, [for they counterfeited their true names many times] one morning seeing him pass by his window, he called to the Student, and told him, That a little before he passed by, he had sent him a Divine Revelation from St. *Ignatius Loyola*, that the first Student he saw going by his door, he should declare to him, That *He* had chosen him to be one of his Apostles, and that without delay he must be for their Order, &c. All which the young Gentleman having attentively heard, he doubted not of the truth of the Vision, but before he would be entred a *Jesuit*, he craved leave for a month to take his farewell of his friends in *England*; which was granted, with a conditional proviso of his speedy return; but he never returned, and utterly disclaimed them.

Another example is of Mr. *Herbert Crafts*, sometimes of *Oxford*, (son to Sir *Herbert Crafts*) who travelling to St. *Omers* to visit his Father, was by him and Father *Jo. Hood* brought to the Roman obedience; and though his Father was a Catholick (as they term themselves) yet he counselled him never to turn *Jesuit*. But for all that, they had a subtil way to draw him into their net, *viz.* by enticing him to take on him *the Spiritual Exercise*, this being a matter of great honour amongst them; which he refused not. The order they observe in taking of it is this; For fifteen days he is appointed a solitary Chamber, and sequestred from the rest; for these days he is to speak with none, save his *Ghostly Father*, who directs him in the distribution of each day. One hour is to examine his Conscience, what sins he is guilty of; another time to say his prayers, and Office of the Virgin *Mary*; another for the hearing Mass, and saying his Rosary: but the great thing the *Ghostly Father* doth, is, to give the said person certain Meditations made by *Ignatius Loyola*, as 1. Of the Creation of the World. 2. How Man is obliged to God for his Creation, &c. 3. Of mans great Duty unto God. 4. That a Monastical life is the most certain way to salvation of all others. 5. What this Monastical life is; *viz.* to live in a Desert or Monastery. 6. That all their Religious Orders were at first holy and sacred Institutions, but by corruption

of

of time they have lost their ancient purity. 7. What a man is to do for the surety of his salvation, seeing that (as it is their abominable Maxim, with a kind of a negative limitation) any wandering from their Collegiate Society (which they call their *Paradise*) into the World, can hardly attain to the hope of salvation. 8. That that man which desires the salvation of his own Soul, must renounce all the Doctrine of the Reformed Churches, and cleave onely to their Society, and that upon these considerations: *First*, because this Society is the newest of any, and therefore hath not had the time to corrupt and degenerate, as divers others are. *Secondly*, for that *Ignatius* their first Founder, is one of the greatest Favourites of the Holy Ghost, [equalling him with our Saviour, in that power of casting out Devils, &c. So *Franciscus* teacheth: *vid. Testimon. Gregoris 9. in fine Testamenti Francisci.*] *Thirdly*, because St. *Ignatius* received by Divine Revelation, That none of his Order should ever be damned for 200 years, [so that they have above 50 years yet to become more vile, if possible, and to fill up the measure of their iniquities, from this year 1678.] and this they believe as an Article of their Creed. And so by this means they won the Gentleman to their Order, against his Father's will.

In this very exercise I my self was initiated for the space of 15 days, but it was Gods pleasure to give me more understanding than to be led away with the rest.

Besides they have other devices to gather fish into their net, making their young Student believe that they are well skill'd in *Chiromancy*, and can tell them their fortunes, and that some are born to disastrous ends. All which may (and undoubtedly will) be prevented, if they turn Jesuits. Of these trifling tricks, I my self was an eye-witness.

Now let me descend to their most barbarous proceedings, which are indeed numberless; but for avoiding prolixity, I will here recount a few. There was one Mr. *Edward Hastings*, at *Harlston*, an ingenious young Gentleman, whom when they could not draw to them by the means aforesaid, they exercised on him such tyrannical Discipline, that the least fault he did, they Stoically interpreted to be equal to the greatest, and punish'd him accordingly: Whereupon he writ to his Friends, earnestly entreating them to send for him. (Now there is no way to get out of this Colledge, or to write any Letters, or receive any, save with consent of the

Rector

Rector; for they are kept as in Prison, under Lock and Key.) But the Letters were intercepted, &c. which he perceiving, resolved to leap over the Colledge wall; but being taken in the instant, Father *Thunder* clapt his buttocks, till he left him half dead, as an example, and then sent him away with four shillings in his purse, to conduct him for *England*. And thus also they dealt with one Mr. *Henry Taylor*, (since Secretary to Count *Gondamar*) and in the same manner they used Sir *George Brown's* Son, who afterward died at *St. Omers*.

So likewise there was sent to this Colledge Mr. *Esfevelaus Brown*, Son and Heir to Mr. *Anthony Brown*, Brother to the Viscount *Mountague*, who after two years abode, wearied by their tyrannical Discipline, and desirous to get his neck out of their yolk, counterfeited a Letter from his Father to the Rector of the said Colledge, (who then was Father *Baldwin*) desiring him to furnish his Son with all necessaries, and send him over into *England*; which the Rector opening, thought it came from his Father: but the Gentleman disclosing this device to one of his Fellow-Students, (in whom he confided) was betrayed, and severely punished for his ingenuity. The Rector afterwards wrote to his Father, (the contents you may easily guess) and his Father wrote back to have him detained, &c. who remains there (to his grief and torment) to this hour. And if any escape them, and afterward come to be promoted, they traduce him, and brand him with all Titles of ignominy; and to this end they have their Agents in all places of consequence, to put in against them; as witness Sir *Edward Bainham*, Sir *Griffin Markham*, the Archbishop of *Rhemes*, and Father *Barns*, a Benedictine, and divers others, whom I omit for brevity. I could likewise relate several horrid Tragedies (to my own knowledge) exercised in that Temple of *Moloch*, the *Spanish Inquisition*, and the cruel and inhumane usages of divers English Gentlemen, upon no ground or colour at all, onely picking and watching all occasions (upon the least word spoken of the Protestant Religion, &c.) But I have some things to discover to the world, which are not so much known (or at least seldom, if ever, discoursed on) by the common people, and may be as advantageous to every one to understand, as they really are wonderful and curious. But what the end of all will be, God onely knows, before whom all mens secret thoughts are open and manifest; who holds the world in the hollow of his hand, and before whom all Nations

Nations of the Earth are as dust of the ballance, who notwithstanding all their secret and cunning Contrivances, deep laid designs, and devilish Stratagems, hath determined to *stain the pride and glory of all flesh*, and to Overturn, Overturn, Overturn, until *Sbilo* (that Great Prince of Peace) shall Reign, and his Interest, Name, and Glory, be exalted throughout the Earth.

CHAP. V.

The true Description of that famous Monastery or House of the King of Spains, called the Escorial; the Worlds Wonder.

IN the Countrey of *Segoria* upon the *Carpetan* borders stands a Village, heretofore of small note, but now famous for the stately Monastery called *Scorialis*, or commonly the *Escorial*, from the dross (as some guess) which in old time came of the Iron about those parts; the former buildings of that Village were (till of late) very mean and homely, more for the profit than pleasure of the poor husband man. The Soil about it is barren and strong, affording very hard passages for Carts and Carriages; whereupon there is but little provision of Corn and Wine, but good store of Cattle, by reason of the good feeding, and sweet temper of the Air; whereas the more inland parts of the Countrey, are some what scorched with overmuch heat, this blows many cool blasts, from the snowy neighbouring mountains, whence flows good store of water, enriching the ground with grass, and beautifying the fields with a continual greenness. Beyond this Village westward about a mile, at the foot of a high hill in an enclosed vally, several leagues from *Madrid*, stands that stately Pile, dedicated to the honour of *St. Laurence*, being the labour of 24 years; a Building of incredible cost and Magnificence, and such as no former age could parrallel; so that it may be justly accounted one of the greatest wonders in the World. Besides the charges of rich Vestiments, massy Vessels of gold and silver, and other precious furniture, it stood the King of *Spain* (according to his book of Accounts) in

1200 Sesterces, which makes (according to some computation) about 9 millions of money, (or pounds sterling) Likewise it is credibly reported, that when the work was finished, and the Officers brought the book of Accounts, the King hearing the total of Accounts, said, I have taken great care many years, and troubled my head much heretofore to have that finished, I will now trouble my head no longer with the Charges, wherefore he commanded the Book of the Accounts to be cast into the fire.

The whole Fabrick is built in a square, except on that side towards the Kings Palace, and on the back side of the Church, looking towards *Madrid*; which seems to resemble a Cradle or Gridiron (upon which St. *Laurence* was broiled:) Every side but this extending 220 paces. Some account the whole length of it (from *North* to *South*) no less than 720 feet, and from *East* to *West* (according to common measure) 570 paces. Each corner of the Building is guarded with a fair Tower, made more for neatness than strength, and beautified (from the bottom to the top) with many fair Windows. The whole Fabrick may be divided into three parts; On the *South* side stands the Monastery of the Monks of St. *Jerom*, which takes up almost one half of it; Towards the *North* side stands the Colledg for younger Novices of the same Order, and foreign Children chosen and maintained by the King at a common table amongst themselves. Somewhat *Eastward* stands the Kings own Palace, being his Mansion in the Summer time.

Before you come to this stately Edifice, you may first observe on the outside lying before it, an open walk, beginning from the *West* side of the Monastery, and thence compassing all the *North* side, being 200 foot broad on the *West* part, between the Monastery, and the Partition, and 140 foot broad on the *North*, all beautified with a fair pavement of small square stones. In the midst according to the length of the Building, on that side where the adjoining mountain overlooks it, a fair great Gate opens it self between 8 huge Pillars on both sides of it, one above another, upon which are four other lesser Pillars, and in the midst of the front stands a curious Statue of St. *Laurence*. This great Gate opens to the Church, the Monastery, and the Colledg; on both sides of it are other lesser gates: that on the right hand, affords a passage to the Shops of Mechanical arts for the use of the Colledg: that on the left, opens a way to the lodgings of the younger Students or Novices.

On the same side also is a lesser gate, through which you may pass into the Kings Palace. In a fair front over the entrance to the Church, stand the Statues of 6 Kings of Israel, upon their Pillars and Bases, each of them 18 foot high, whose heads and hands are of white Marble, the rest of a courser stone.

Let us now enter into the inside of this goodly Fabrick, and first when you are up the stairs that lead to the chief entrance of the Church, a large open walk offers it self to your view, separating the Monastery from the Colledg: In this walk are broad steps all along, which lead to the entrance of the Church, and thence to another open Plain, and so to a narrow Alley, through which those of the Monastery on the one hand, and those of the Colledg on the other, may pass to the Church, and from thence into the lower station of the Quire. Now the place where this Quire stands is 4 square, have 3 which are accounted for the body of the Church. Adjoyning to this place of the lowermost Quire, is an open Court on both sides, from which the lower Quire it self, and 2 Chappels situated towards those 2 Courts, receive their light. Above this lower Quire stands the Church it self, with its proper Quire also; which Church, (besides the upper and lower stations of the Quire, and the great Chappel) is 4 square of it self, and is sustain'd by 4 Pillars, and other necessary props, and it hath 3 collateral Alleys and Cloysters, after the manner of the former. In this Church are 2 pair of Organs, having each of them 32 registers or keys: this Church also hath no less than 36 Altars, and a stately Dore, by which they go into a large vault at the time of divine Orisons; This Church is higher then the inferior Quire, by 30 foot, and the Quire of that is so much higher then the Church. The pavement of the Church, as likewise of the upper, and lower Quires, is chequered with white and black Marble; In the roof of the Quire is painted the Sun, Moon, and Stars, with all the hoste of Heaven, in a most glorious manner, and on the Walls the portraitures of diverse vertues, and some histories of St. *Laurence*, and St. *Hierom*, The seats are all made of precious wood, of diverse kinds and colours in Corinthian work. On the *South* side of the Church is a fair Porch, arched and beautified with diverse pictures; in this Porch is a clear fountain, built about with *Jasper* and Marble, having 7 cocks and cisterns, where the Monks use to wash their hands, when they go to celebrate their divine Service, the pavement also of this Porch is chequered with white and black Marble.

The Vestry is next, a stately place, all arched and paved as the former; The Chests, and Presses, and other places, where they keep their holy Vests, and Ornaments of the Altars, are all made of precious wood, and the walls covered with historical pictures. From this Vestry they ascend up many steps, unto the high Altar: The place where this Altar stands is 4 square, and paved with *Jasper* of diverse colours; in the same place are certain Oratories, built for great Princes to hear Mass in, which Oratories are distinguished into 4 little Chappels, and adorned both on the walls and pavement with chequer'd *Jasper*; This place where the Altar stands, is 10 foot higher then the Church, and they go down from thence to the Church by certain steps (before the great Chappel) all of *Jasper*. Through this Holy Place (as they call it) they go into the Reliquary, where are kept diverse precious reliques of the Saints (forsooth,) and shut up in their Boxes. The like Reliquary is on the *South* side also, full of rare monuments.

On the one side of the High-Altar, is a little house, wherein is distributed the holy Eucharist, (a place of great holiness and devotion surely) on the walls are curiously painted 4 histories out of the old Testament, shadowing out this holy Sacrament, in the roof is portrayed the Rainbow in the Clouds, with many Cherubins and Seraphims about it.

Between this House, and the High-Altar, stands the *Sacrista*, within which is the *Custodia* of the holy Eucharist (as they call it) This place is built upon 8 Pillars of *Jasper* of a yellowish colour, with some veins of white; and is so hard and excellent that it cannot be polished, but with an Adamant. The Bars and Chapiters wrought with flowers are all made of gilded mettall; On the Bases which hang over the wreaths, stand 8 Statues of the Apostles, the other 4 stand in other hollow places thereabout. Those 12 Statues are cut and engraven with admirable Art, and are gilded by fire. The pavement of this *Sacrista* is laid with diverse kinds of *Jasper*, and wrought in gilded mettall with Mosaic work. The two leave-dores of this holy Place, are made of the best Rock-Crystal included in gilded mettall, and are so transparent, that the inner *Sacrista* or *Custodia*, wherein the Eucharist is kept, may easily be discerned; This piece by those that have seen it, and all other rare pieces in the World, is thought to be the most exquisite and admirable. The chief contriver of this
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curious Fabrick, was that famous Architect *Jacobus de Frixzo*, who spent 7 whole years in cutting and polishing those *Jaspers*.

Now are we come to the *High Altar* it self, a work no less noble and artificial, built all of fine *Jasper* and *Marble*, whereon are placed many Crosses, Candlesticks, and other precious Ornaments. This *Altar* is beautif'd with many curious Pictures, and four high places for the said Pictures, whereof some are higher than other. In the lowest, between two painted Tables, is the place where the *Custodia* stands; on each side of it are two Statues, representing the four Doctors of the Church, *Hierome*, *Augustine*, *Gregory*, and *Ambrose*. This *Custodia* is of pure *Jasper*, and adorned with Flowers engraven in *Jasper* of divers colours, upon which, as upon their Bases, stand all the other Statues, and Columns of green and yellowish *Jasper*, with their Feet and Chapiters of gilded Metall. The square Tablets upon the Chapiters, as also the Wreathes, and Borders, and Globes, are made of a more refined and party-coloured *Jasper*. What shall I say more? the whole Piece is composed of the richest *Jasper* of several colours, with Metalls cast and gilded.

Next to the Pictures of the second High Place or Hollow, are two other Statues on each side, representing the four Evangelists. After the same order, on the third High Place, are placed on each side two other Statues, one of St. *James*, the Apostle of *Spain*; the other of St. *Andrew*, the Titulary Saint of the House of *Burgundy*. On the uppermost High Place are the Images of St. *Peter* and St. *Paul*. The innermost *Sacrista* or *Custodia* (as they call it) wherein the holy Sacrament, or *Body of Christ* (as they say) is preserved, is made with the greatest Art that can be devised: It hath four Pillars of the purest *Jasper*, whose Basis and Chapiters are of pure wrought Gold, and so are the Tablets, Borders, Wreaths, and Flowers, all about the *Custodia*: here and there also are placed many shining *Emeralds*. The feet of those Pillars are of the same Stone, engraved and inlaid with Gold in divers places. Three little square Pilasters, which sustain the feet of the other Pillars, are of Silver, and Gilt. The Ground-work or Foundation of the whole is composed of the same Stone, interlaced with Gilded Metall. The Tablets and Squares of the Pillars or Pyramids, are of the same Materials with the Pillars, the Champhering whereof is all wrought with Gold. The Pyramids are made of the richest *Jasper*, of a dusky colour. The little Spears or Bulls on the top, are of fine wrought Gold. The Hinges and Borders of the two-leaved Doors,

are Silver and Gilt. The Doors themselves are of *Rock-Christal*. That side of it towards the Church hath a large square Window of the same. The two other sides are adorned with vari-colour'd *Jasper*, and inlaid with pure Gold; with the very same Materials and Artifice is the inside beautif'd. In the midst of the roof hangs a precious *Topaz*, wherein is laid up the Consecrated Body of Christ (as they believe) inclosed in a Box of precious *Arbate*.

We have seen the Church [which I affirm for truth is very transparent and bright in the darkest night.] Now follows a description of the Monastery it self: In the great Walk before the common Entrance into the Church, there is a Gate opening a passage into the common Porch of this Monastery; passing through this Porch, you come to a Tower where the Bells hang, together with a curious *Clock*, shewing both the Natural and Planetary hours. This Tower is erected from the very ground-work of the Church towards the Monastery, and is answered by another right opposite; there is a way also from this Porch of the Monastery to a fair Parlour, for the resort of those who would have conference with the Monks. Next to this is a most stately and magnificent Stair-case, with a roof and covering answerable. Next these Stairs adjoyns a Chappel, where their Mass was celebrated whilst the Church was building; here is also a Closet, where the Records and Writings of the Monastery are carefully preserved. Through the same great Porch you pass into the Court of the Monastery, thence to the Vault, and so to another Court, where under-ground is kept all the Rain-water, which gathers together in that place. Betwixt these two, a fair Arch is erected, together with a Closet of excellent workmanship, where many necessary implements are laid up.

From this Porch also there is a passage to the Porch of the Refectory, whereunto is adjoyned a Closet or Wardrobe, where their Vestments are kept; which Closet and Porch also are Vaulted and Arched with a great deal of art and curiosity. This Porch is eight square, having eight Windows, by which all the Galleries adjoyning receive their light. In the midst of that Porch is a pleasant Fountain, whose Conduits and Aquæducts are of *Jasper*. The Refectory (or Dining-room of the Monks) is a most magnificent Piece. Next to the Chamber of Keeper of the Robes, is a way to another Chamber, for the entertainment of Strangers. Next this the Kitchen, with the Porch of it, wherein, besides many other commodities, are divers Fountains of hot and cold Water. To the Refe-

Refectory is joyned the Cloister of the Hospital, wherein are two great Cisterns. The Hospital it self is joyned to this Cloyster, whose Dining-room reaches to the Kitchen Porch. Besides these aforesaid Places, there are three other Houses, wherein are made and conserved all those things which belong to the Distillation of Waters. That Walk which leads from the Conduit to the Hospital, is for them that are recovered from their Diseases, to exercise themselves therein.

From that great Porch aforesaid, is another passage to the Vault, where daily Orizons are said: Here are pourtraied the Histories of the New Testament, from the Annunciation of the Blessed Virgin, to the second coming of Christ. In the midst of this four-square Vault, or Cloister, is a pleasant Garden, distinguished into divers Beds and Knots most curiously; in the midst of it is a pretty Fabrick of eight corners, representing the form of a Church, built of a black Stone, and adorned in the inside with diverse coloured *Jasper*. In four of the corners stand four great Giants, vomiting Water into four Marble Cisterns. In the midst of this Arbour lieth the principal Path of the Garden. Now from the said Vault you pass to the Chapter-house, and another House like it. These two Rooms, together with their Porch, have their roofs set forth with most exquisite Pictures, and their Pavement chequer'd with white and black Marble; round about them are seats for the Monks, and each hath his sumptuous Altar. The way to the Monks Cells is from the great Porch also, wherein by winding Stairs you ascend to the Priors upper Cells, and other Chambers and Cock-lofts besides, all covered with Lead. The Prior's lower habitation is an excellent Building, all vaulted and arched, exhibiting divers Histories of holy Scripture, which are included in artificial Crowns and Studs, wrought with Flowers; the Pavement also is chequer'd with white and black Marble. The Prior's upper Cell is built towards the *North-west*, on both sides of which are the Cells of the other Monks. The Chamber or Dormitory where the Novices lodge, joyns to the Monks Cells. The Monks Beds are all in a row, over the Wardrobe or Refectory.

We come now to the Library, which is seated above the chief Entrance to the Monastery; it is 185 foot long, and 32 foot broad, in whose arched roof is the representation of divers Arts and Histories; to which place is joyned another Room for the use of the Library. The Library it self is distinguished into three
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Partitions : In the first and principal are painted all the Arts and Faculties, and at the foot of every ones Picture, all the Books of that Faculty, marshall'd in seemly order, all gilt, and of the same binding. Here is to be seen a great Parchment-book, wherein are exactly expressed in their proper colours all kind of living Creatures which are known to be in the world. The other Partition contains nothing but ancient Manuscripts of Divinity, in Latin, Greek, and Hebrew, with the Pictures of the several Authors set before them. The third room is furnished onely with Manuscripts of diverse Faculties and Languages, the Authors whereof are in like manner expressed to the life.

We come in the next place to describe the Colledge and the Kings Palace ; these two take up the *North part* of the Building ; their Porch is an open Gallery which lies before the Church, over against the great Porch of the Monastery. To this Porch is joyned another, by which the Youth, who apply themselves to Learning, pass daily into a little Room to hear *Mattins* and *Vespers* ; this place is shut up with three Brazen Gates. In the great Court separating the Colledge from the Monastery, is a common passage to the Schools, where are taught all Arts, but especially Law, Physick, and Divinity. This place hath its peculiar Courts, and Cloisters, and Galleries, to one of which adjoyns the Refectory of the Colledge, with its Porch ; near the Porch stands the Kitchen, between its proper Court, and the Court of the common School ; to which is joyned the Childrens School, and their Refectory. On the *North* side, through a narrow Gate and Entry, is a Passage to the Kings Palace. In the Porch or Entrance are three Mansions or Offices, with their Courts, built partly for those who oversee the Purveyance of Corn and Victuals, and partly for the use of the Kitchen. These Houses are joyned together for the service of divers Tables.

By the same Porch is a way to a fair Room, where the Nobles of the Kings Bed-chamber, the Captains of the Guard, with others of Noble rank and quality, do Dine and Sup daily. This way also you may pass to the Galleries, and other Offices belonging to Diet and Workmanship. Those Galleries round about contain other Chambers both above and below. On the same side is another Portal, by which they pass from the Palace to the lower Quire, Church, Colledge, and Monastery. Near to this Gate is a Walk, where the Kings Watch and other Officers use to meet. Towards
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the *East* side are lodgings for Ambassadors, which reach to the great Porch, and run out as far as the Palace: In the same Court are other houses for the Kings own use, and from hence by a Gallery through a stately Portal you enter into the Kings own lodgings built behind the Chappel, where you meet with an open Court, with Porches and Cloysters. On the *West* side next the High-Altar, is another Gate whereby the King passes to the Monastery, the Colledg and other Offices of the Court; The Kings Porch looks towards the *North* side of the Church. Hereupon the Church wall is curiously painted, the famous battle of *Higueruela*, wherein King *John* the second overthrew the Moors, and Saracens of *Granado*, which Picture represents the story most exactly, and shews both the order and manner of their Fight, with the several habits and weapons both of horse and foot, which were then in use. This Picture was drawn from the first Copy, which was made at the time of the battle in a fair Linen Cloath above 130 foot long, and found since by chance in the Tower of *Segovia*, which History the King caused to be painted again upon that wall for a perpetual remembrance of so noble a victory: This Piece is well worth the sight.

In the last place we come unto the Garden, lying towards the *East* and *South* part of the Buildings. It reaches 100 (yards) in breadth, and is distinguished into many curious knots and beds, &c. Set with all kind of herbs and flowers, and watered with many pleasant Springs and Fountains; This Garden is much higher than the Orchard adjoining, and you ascend from hence thither by a walk of many stairs, set with trees on both sides.

There are accounted to be above 40 Fountains of pure water within this Monastery.

There are so many Closets and Keys belonging to this Monastery, that there is a special Officer appointed to be master of the Keys, which Keys are kept in a Closet by themselves, and are esteemed to exceed some thousands.

The third part of this famous Monastery of St. *Laurence*, is possessed by 30 Monks of the Order of St. *Hierom*, whose yearly Revenues amount to above 35000 *Spanish* Ducats, and the rest goes to the King and his Family.

To Conclude, it is furnished with so many Halls, Parlours, Dining-Rooms, Chambers, Closets, Offices, Lodgings, and other
necessary

necessary. *Reader* I shall not well suffice a King at once to keep
these *Secrets* in. There are certain credible reports of men of re-
pute and understanding, that some years after King Philip the se-
cond had begun this great Work, he coming thither with the Earl
of *Lennox*, and having shewed him the plot, and disclosed his pur-
pose in finishing so great a piece of Work, which would amount
to an incredible Charge; he demanded the Earl to tell him freely
what he thought of the Work? The Earl stoutly and with a noble
Spirit answered the King, thus, Your Majesty, as You are the greatest
Monarch of Christendom, so are you reputed the wisest amongst
Kings; now considering the great charge your Majesty is at in
your Wars in *Italy*, in *France*, and the *Low-Countryes*, with the
Great Turk, and elsewhere, together with your ordinary and ex-
traordinary expences, and the likelihood of Wars with the Queen
of *England*: All these things considered, it would be a blemish
to your Wisdom, if your Majesty should go forward with this
Building, and the charges will make you sink before it be finished.
The King replied that notwithstanding all his Wars, and other
charges, He would go on with This, and hoped by the grace of
God to see it finished, and to take pleasure and comfort in it in his
life, (the which he did, and enjoyed it 7 years,) and that after his
death it should be a Receptacle for his bones, and likewise for the
Kings which should succeed him; to be for a Court in their lives,
and a Sepulcher for them after their deaths.

And now (*Reader*) you have had the true and exact relation
of This Mighty Structure, which for Beauty and Riches, &c.
may be worthily esteemed the wonder of the World (exceeding
Solomons Temple) in several respects, if it may be lawfull to
compare the True Church of the living God (which was a figure
of the Heavenly Jerusalem above) with this, which (for all its
Splendor, &c.) is but the Seat of that Black Prince, who hath
bere transformed Himself into an Angel of Light, or purpose by
this means to delude (if it were possible) ever Gods own Elect.
Thus by Captivating the astonished Sences with This Gilded Ap-
pearance of True Religion, and specious pretences of Christianity,
for they only Garnish the Statue and Sepulcher of Christ, his Pro-
phets and Apostles, &c. and at the same time murder all who teach
their blessed Doctrine, and live their lives, (at least are setting
Their examples before their view,) on whose charge the righteous
blood of all the Prophets, Apostles, and Martyrs (nay of Christ
himself)

himself) will most certainly be laid, (without a true repentance) when the glory of this *Babylonish Synagogue* shall be laid in dust, and driven like the chaff, before that great and terrible Tempest and Whirlwind of Gods wrath, which is hasting on apace; and who shall abide This Day? Who shall stand when God doth This?

CHAP. VI.

Camilton's Discovery of the devillish Designs and Projects of the Society of Jesuits of late years.

WHAT *Marcus Cato* sometimes spoke concerning the *Roman* South-sayers; that he wondred how they could so bear to smile upon each other, so often as they met, may not unfully be applied to the *Jesuits*: It is a wonder that one *Jesuit* when he looketh upon another doth not straightway burst forth into a laughing outright, they being amongst themselves privy to such impostures practised upon the people. I speak not touching your simpler sort of *Jesuits*, from whom these more reserved and closer practises of the Society are altogether concealed, either in respect they are not held wise enough (forsooth) to be acquainted with them, or that they are thought too devout to entertain them, or else in regard of their short continuance in that Society: for all such are so kept short through severity of Discipline, that not one of them except he be wondrous quick of sent, can ever smell out in the least measure what knavery is therein practised under a shew of Holiness. My discourse onely toucheth the prime and principal fellows of that Society, their *Regents*, *Fathers*, *Provincials*, and *Generals*; all which, are so universally and joyntly tainted with all manner of wickedness, but especially with Whoredom, Covetousness, and Magick, that indeed any reasonable man may think it little less then a Miracle, if a *Jesuit* of this rank meeting such another upon a sudden, and beholding, as it were, another picture or lively representation of himself, should have power to abstain from laughing outright.

I therefore thought it not amiss, considering the premisses, to lay open to the world some particular passages, and practises of that Society, of the greatest part whereof my self have been an eye-witness, and some part whereof hath been related unto me by *Jesuits*, whom I am able to name, and will undoubtedly nominate, if they shall but dare in the least manner to lift up their tongues against me, or to contradict what I have written.

First of all, then, at your entrance into any Colledge of *Jesuits*; especially, if it be scituated in or near unto any large, and populous, and rich place. But alas, why do I say, if it be built there (seeing they have no Colledges in any poor, mean, or obscure place) At your first entry, I say, into such a place or Colledge, take principal notice of the Porter of their Gate, and him you shall find to look like unto the picture of a very *Charon*, or rather a *Cerberus*; For the most part you shall observe him to be a man of very great years, or if he be younger, he is a fellow of most approved trust and secrecy. And this is the man, if any such there be, who is well skilled in all the mysteries of the *Jesuits Cabal*, or reserved *Divinity*.

In this fellows keeping is great store of apparel both for Men and Women of every degree and calling. And with this apparel do the *Jesuits*, habit themselves according to the quality that every one findeth himself ablest to personate, and so practise wonderful Impostures in the World. For at sometimes being habited like *Souldiers* very gallant, they walk in the streets and high-ways, *Whoring* and *Swaggering* in the publick Stews. At other times in the civil habits of *Citizens*, professing themselves to be of the reformed Religion, they pry up and down and listen in Inns, in Play-houses, in Taverns, upon the Exchange; and in all places of publick meetings, wheresoever there is any frequent resort, what the people speak up and down concerning them, what consultations are abroad, what manner of Action is set afoot in any part. Another while, like Doctors of *Physick*, or of the *Civil Law*, with great Rings on their fingers, avowing and purposely professing themselves to be Papists; wheresoever they know any of the Common sort that is wealthy and hath sons, they devise some cause of business with them, and insinuate themselves into their acquaintance by strange fetches, and in Conclusion do advise them to bring up their sons in some School or Colledge of *Jesuits*, affirming that themselves have been educated by them, and that

that they have so profited under them, that (God be thanked) they never had cause to repent thereof: And sometimes again apparelled like Noblemen, and compleatly attended, they cause Coaches to be provided abroad, and frequent the Courts of Princes, as giving attendance upon Ambassadors of foreign States, and serve as Intelligencers to unlock the Cabinets of great Potentates.

Nay further, I have known them to make shew of being banished persons, and to crave collections amongst Protestant Divines, purposely to learn under-hand what such men write against them: yea such were those men for the most part, who so miserably deluded so many Reverend men in many places by sinister ways under that habit, furthering the designs of their Society, and breeding disturbances in the reformed Congregations.

But you will say unto me, whereto, I pray you, serveth so much womens apparel, or what is their end in depositing so much in the keeping of the Porter of their gate? Attend, and I will tell you: No Pander, that ever *Terence* or *Plautus* mentioned in their Comedies, was so nimble at the trade of winning pretty wenches, as are the *Jesuits* at this day, but especially that Porter of their gate, whom I mentioned but now.

For, that which the Confessors themselves are not able to wring out of them by Auricular Confession in their Churches and Chapels, this fellow knoweth how to win from them by flattering speeches, with wonderful pleasing and delightful toys, especially if he meet with a poor widdow, or any such silly woman which sendeth her child to the Colledg now and then for an Alms; or with some Landress, or Spinster; Whom so soon as this base Pander hath once but allured to come to his net, although her apparel be never so old and tattered, yet he hath gay Gowns enough in store, with accoutrements suitable, wherewith he can make her both trick and trim, which when he hath done, he knoweth how to convey her through many secret passages and by-ways to his *Venerable* Masters, the Fathers of the Society. And yet he never doth this in the day time, but near upon the shutting in of the Evening, and then they make away the whole night in Riot and Luxury, with Revelling and Dancing, the younger sort and Novices of the Society being kept far enough from Discovery thereof.

For they have for the purpose certain Vaults framed like Chambers, and rooms under ground, as had those ancient *Romans*, who

first devised their Stews in Vaults, whose inclination to all carnal lasciviousness was so great, and so brutish, that the Senate of Rome, fearing the just anger of their gods for the same, utterly suppressed those *Lupanaria* or publick Stews.

And thus much for the Jesuits Porter of their Gate : onely I must not forget to tell you this one thing, that if any party who by chance shall come to the sight of such and so great a Wardrobe, do demand with admiration, what is the end or use of it, answer is made unto them, that it is the Wardrobe, reserved purposely for acting of Plays : but that is the least part of their intention to my knowledg.

Moreover, when thou entrest into any of their Churches, make account that thou walkest under an heaven of Iron : Bloody *Mars* is over thine head, not that Prince of Peace ; below thee is the very pit of Hell, and a shop of Tormenters.

I now do relate in good earnest, what mine own eyes have seen ; At *Prague* in *Bobemia* upon the roof of their Churches are thousands of Iron Bullets, Whips, and Fire-Balls, such as the *Bobemians* use ; upon the sides are placed pieces of Ordnance, with a great number of Musquets and Harquebushes, with Pikes and Halberts. In the midst, where the Arches meet, are great heaps of huge Bullets of stone. And the like preparation have they also made at *Cracovia*. Nor do I make question, but that upon due search their Colledges in other places, would appear as well provided.

But some man may perhaps make question. To what end Religious men should make such preparation, or what need can there be so to do ? I confess the matter at the first sight astonished me, and my best understanding was exceeding strange : but thus standeth the case.

The *Jesuits* know well enough, that the courses which they have taken formerly, and now every day do take, are so indirect and turbulent, as maketh them odious to all such as they live amongst ; yea, to very Papists themselves, at least to the wiser sort of them, in respect of many things which they have done both tumultuously, and wickedly, wheresoever they have got footing in the least manner. For they have no regard of any, they spare not to root up the very *Catholicks* themselves, so that they may pleasure the *Popes* Holiness therein, though it were with the betraying of their Countreys, and setting the whole Christian world

world in a combustion. And therefore because they are in daily fear to be massacred by those among whom they live, they make this provident and timely prevention by Warlike preparation.

For indeed they are afraid (as I my self have heard them confess) lest it might befall unto them as unto the Knights *Templers*, who, notwithstanding they were forward enough to serve the Pope at all times, and as good Catholics as could be wished in the matter of Religion; yet for their too much Ambition and Covetousness, whereby they became insupportable, they were by consent of all *Christian* Princes, and not without approbation from the Pope himself, put to the sword all at an instant, and utterly rooted out almost in a moment; as sometimes were the *Pythagoreans*, those very *Jesuits* in effect, among the Heathen, served throughout *Italy*, and the Provinces adjoining.

Now the reason wherefore they do make choice to lay up their Arms and Munition in their Churches, is onely this: For if when any Insurrection or rebellious tumult ariseth in a Province, the Papists come thither to help and assist them; by this means they have Arms for them in a readines upon a sudden: but if any who are of contrary Religion come thither to do them wrong, or to steal any thing from them, they have Munition and Stones above-head, to destroy them withall before they be aware. And is not this (I pray you) the ready way to make *the House of Prayer a Den of Thieves*?

And yet by your patience, if you will but attend, I shall relate things more strange and horrible than these, in respect whereof, the things I have related hitherto may well seem tollerable, I may almost say innocency.

Under the Pavement of their Church at *Gratz*, and else-where, to my knowledge, are Vaults and Buildings under-ground, whereunto there is no way but by stairs and steps: Here have they hoorded up (like to that *Cacus* whom *Virgil* speaketh of) all their Prey and Treasure, and do obscurely conceal a world of wealth: so professing poverty, not onely with publick consent, but also with incredible pleasure, suffering the same with admirable patience, and curling to the pit of hell all such as are poor against their wills, as unworthy of so blessed a Cross.

But as for this their Treasure, for the most part it is so contrived, that it is buried directly and perpendicularly under their greatest, and chiefest, or most eminent and highest *Altar*, and so they

they shall be sure, that when they chant *Mafs*, they shall *Sacrifice* to *Mars* above-head, and to *Mammen* below.

Now furthermore, in their Vaults under-ground they maintain a very strange *Library*, of Cords, Halters, Racks, Swords, Axes, Iron-pincers, Stocks, Torches, Pillories, and several Instruments of Torture, wherewith and whereunto poor Wretches being tied fast, are joynt by joynt torn asunder, as many as fall into the hands of these Tyrants, who are far more cruel in this kind, than *Mezentius* or *Phalaris* ever were.

Nor are they without a Devils Coat, and a long Steeple-crown'd Hat, with black Feathers, a jagged Doublet cut and slashed, Breeches puffed out and bagged like Bellows, down to their ankles, such as would even make a man affrighted to look upon them.

But perhaps he that readeth this relation, will wonder to what end Religious persons, who profess themselves the *Disciples* and Followers (as they would have all men to believe) of our most meek Saviour *Jesus*, should make such provision. I will resolve you this question also, if you please to attend.

With such Instruments as these doth the *Society* captivate the understanding of their *Disciples* unto Jesuitical obedience; for if in the least matter they get any hint of suspicion against any of their Novices, that he will not be constant, or that he desireth to escape from them, and that he is likely to betray the secrets of their Society, they clap up such a Fellow in a fair pair of Stocks, and having macerated him a long time with hunger, and cold, and want of all bodily comforts; at the last they make an end of him with some exquisite tortures, and killing torments. I do not belie them, I write nothing but a truth. There was at *Gratz*, about three years ago, a young man named *Jacobs Clusseus*, a Youth of an excellent and pregnant wit; this man did they lay hands upon, and miserably tormented him by whipping and scourging, for a matter of no moment, and because he told them plainly, that he would renounce their *Society*, and complain publicly (if ever he got liberty) for this and other such wicked dealing towards him, they clapped him up into such a Prison under ground as aforesaid, from whence he was never seen to come out again alive.

Nor did any of us that were Novices make question, but that he was made an end of with most exquisite torments.

And how many Women, think you, have been devoured and eaten up in the same Gulph? How many young Children slain?

How

How many young Men, that have been sole Heirs of very large and ample Patrimonies, have been made away by them? I do not say, I think, but I believe, and am firmly persuaded, so often as shrieks, and cries, sighings, and most woful lamentations, were heard in the night season, the hearing whereof would put a man into a cold sweat all over, and make his hair stand on end; though our simpler Novices believed them to be the Souls of some lately departed; it was nothing but the shrieks and mone of Children lately murdered, or then a murdering.

Moreover, that the extreme and devillish malice of *Jesuits* may be in nothing defective, they are accustomed, divers times, in those their Vaults under ground, to make the Devil very fine sport; putting on terrible disguises, they cause some of their Novices to be called down to behold their Tragedy, upon whom they will rush suddenly with an horrible yelling noise, to make trial (forsooth) of their courage and constancy.

For if they find any to be timorous and fearful, they admit not such a man to the secrets of *Magick*, as accounting them cowardly and degenerate, but appoint them to some of the inferior Arts: but such as appear to be of bold and undanted spirits, they take special notice of them, and reserve them for serious employments.

And yet they are not always successful for all this, as appeared by that which hapned at *Prague*: For whereas there were five principal *Jesuits*, who being habited as Devils, made sport with their Youth. It so fell out, *That there was found to be a sixth in their company, before they were aware, and he questionless was a Devil indeed, who catching up one of the personated Devils in his arms, gave him such a kindly unkind embrace, that within three days after he died of it.* The fact was common talk at Bake-houses and Barber-shops, and at every Table discoursed upon all over *Prague*.

And yet for all that, the rest of them, as nothing amazed with this *Tragical event*, dare still, in an heighth of obstinacy, proceed in that most ungodly and devillish study of *Magick*.

Now amongst that whole Society, the prime Man for a Magician is a *French Jesuit*, whom the King of *France* himself had in so high estimation, That he admitted him not onely to his Princely Table, but also to familiar conferences in private; concerning whom, the *Jesuits* themselves did make their boast, That he

had

had a Glas made by Art-Magick, wherein he could plainly represent unto the King whatsoever his Majesty desired to see; in so much that there was nothing so secretly done or consulted upon, in the most private room of any Cloister or Nunnery of other Orders, which he could not easily and instantly discover and disclose, by help of this his Inchanted, or rather Devillish Glas.

And indeed it was by the art and means of this *Magitian Jesuit*, that their Society was confident, *That they should be able to draw on their side one of the most Potent Princes of the Empire, albeit a Protestant; forasmuch as he was observed to be somewhat delighted in the study of Magick.*

Now as for those whom they take in as Novices to be instructed in this way, they expound unto them those nine hundred Propositions, which *Picus Earl of Mirandula* published at Rome; as also the Book of *Johannes Trithemius*, together with a Tract or Treatise touching Abstruse or hidden Philosophy, written by *Cornelius Agrippa*: Likewise *Theophrastus*, concerning the Constellations and Seals of the Planets; with the *Steganographia* of I know not what Abbot, and the Art of *Paul* to procure Revelations, meaning *St. Paul*, whom they affirm to have been instructed in the Art *Magick*, and thereby to have understood such high Revelations, and profound Mysteries.

Yea, they blush not to affirm, that *St. John* was an excellent Magician: nor do they stick to say, *That even our blessed Saviour Christ Jesus himself, was a most absolute and perfect Magician*, as mine own ears hath heard it oftner than once or twice related by some of that Society, and such as I am able to nominate.

And thus much for the *Jesuits* Church; onely take this direction along with you, Those Vaults and Rooms under-ground, which I mentioned even now, those secret Conveyances and *Circellan* Dens, are for the most part contrived to be under the Quire or Cloister, not where the people do walk or stand.

And now when thou shalt pass from their Temple into their Study, (for I will say nothing touching their Parlour, or Chambers, Refectories, or places of Recreation, instruction of Novices who are newly admitted, and the training up of other Scholars committed to the *Jesuits* tuition; nor yet touching the method and order of their Studies) When, I say, thou shalt enter into their publick Library, thou shalt find a most exquisite choice of Authors of all sorts, all of them most curiously bound up in Leather or Parchment,

Parchment, with Fillets of Silver or Gold : and as for such whereof there is daily use, they are laid in order upon Desks, fastned with Chains upon a long Table.

But as for the Inner *Library*, that is onely reserved for the Fathers of the Society ; it is free for none but them to go in thither, and to borrow thence what Books they think good. Those ordinary Books are onely free for the *Juniors* of the Society, nor may they take a Sentence out of the rest without special leave obtained from the Regent.

Moreover in this first *Library* are no Heretical Books, (as they call them) but onely the Writings of most approved Authors, and *Catholicks* all, for they hold any other unworthy to be placed amongst them, as fearing perhaps they should infect the rest.

Look therefore upon thy left hand, and there thou shalt see the wretched Books of *Hereticks*, (as they term them) standing all in Mourning for the faults of their Authors, bound up in black Leather, or Parchment blacked over, with the very leaves thereof died in black.

Of these, not one of the Fathers themselves may make choice or use, without leave obtained from the Regent before-hand : but your inferiour *Jesuits*, and younger Novices, may not be so bold as to desire the sight of any one of them, except he will before-hand, with all virulency and bitterness, rail upon and disgrace the Author whom he desireth to see, by some infamous Libel, and scurrilous satyrical Verse or Writing.

In the midst of these several *Libraries* is placed a Study, being divided into many Seats, distinct and seperate one from another, with a blue covering ; *On the right side whereof sit the Fathers, on the left the Under-Graduates, who have already taken some Degrees upon them.* The other Novices, or *Fresh Men* (as we call them) sit mixt with the Fellow-Commoners, *that they may take notice of them, and every man in his turn beat into them by continual discourses the sweetness and excellency of the Order of Jesuits ; especially into such as are of the richer sort, or wealthy Heirs.*

I will say no more at this time as touching their Studies, but I will describe briefly the manner of the Visitations which every Provincial maketh, because it is a point, which, as I think, and for any thing that I ever read or heard, hath been never hitherto divulged by any.

Now every *Provincial* taketh his denomination from the Province,

vince, or Kingdom rather, which is committed to his Charge and Oversight. His Place is to visit the several Colledges, to take an account of their Revenues, and oversee their Expences exactly and punctually; to take notice what Noble Personages commit their Sons to the tuition of the Society, and how many they are in number? Whether there be not yearly an increase of Scholars, as also of their Means and Revenues? Whether there be any converted from *Protestantism*, and how many such?

If there be no such thing, or if the Popish Religion have lost ground, or if there be any decrease of their Wealth, he sharply reproveth their sloath and neglect, and chargeth strictly, that they make an amends for the wrong they have done, and loss they have received in this case. But if they have bestirred themselves bravely, and converted (as they call it) or rather perverted many Souls to Popery; if they have been frugal, and scraped wealth together, he praiseth them very highly, and extollet them to the skies. Moreover he demandeth what is the opinion of the neighbouring *Hereticks* concerning them? What be the projects of the Nobles? What meetings they have? How many? and where? What they consult upon? What they resolve to do? Whether the Heretical Princes (as they term them) delight to live at home or abroad? To whom they resort most frequently? What is the several disposition of every one of them? In what things he is observed to take most delight? Whether he take any care of his People or not? Whether he be a Religious Prince or not? Or rather, whether he be not a man who delights to take his pleasure in Drinking, Wenching, or Hunting? Whether he have any Catholics about him, or that are near unto him? What the People report abroad concerning their own Princes? Whether the Churches of the Adversaries be full of resort or not? Whether the Pastors of those Churches be learned and diligent men in their Place and Calling, or otherwise lazie Lubbers, and unletter'd? Whether the Profession of Divinity thrive in the neighbouring University of *Hereticks*? Whether their Divines maintain frequent Disputations, and against whom principally? What Books they have published of late, and upon what Subject?

To these, and sundry such questions, if the Regent, and the rest of the Fathers do answer punctually, he doth wonderfully commend their industry and vigilancy.

If he find them defective in answering to these or any such demands,

mands, he reproveth them sharply, saying, What mean you, my Masters? Do you purpose, like lazie Companions, to undo the Church of *Rome*? How do you suppose your slothfulness in these weighty affairs can be excused before his *Holiness*? How is it that you presume to take these Places upon you, and to manage them no better? What or whom are you afraid of? Why do not you buckle up your selves better to your business, and perform your places like men? These things (if you had been such men as you ought to be) had not been to do now: These things should have been done long before this time. Do you observe the incredible watchfulness of the Hereticks, and can you be lazie? And with these or the like speeches he wheteth them on to their duty.

At the last, he enquireth as touching the Scholars, Fellow-Commoners, Novices, and the rest, How many they are in number? How much every one hath profited? To what study or delight each one is inclinable? Whether there be any one amongst them that is scrupulous, or untractable, or not a fit subject to be wrought upon? For he adjudgeth every such an one sitting to be removed from the Study of Divinity, except he have been very well exercised in the Disputations in Schools, and have a very great and good conceit of their Religion beaten into him. Moreover he enquireth if they have any one in the Colledge, who can be contented, for the advantage of the Catholick Cause, to undertake any laudable attempt, and to spend his blood in the Cause, if at any time necessity shall seem to require it.

And at last, he sendeth away all these Informations, being sealed up, unto the Father General at *Rome*, by whom they are immediately made known to the Pope himself, and his Conclave of Cardinals: And so by this means an order is taken, that there is no matter of action set on foot, nothing almost consulted upon throughout the whole Christian World, which is not forthwith discovered unto the Pope, by these Traitors, that lurk in every State and Kingdom. Also it is not to be omitted, that the *Jesuits* are translated by their Provincial from one Colledge to another, and that for the most part once in three years, that so the Provincial, out of their several discoveries, may attain to unlock all the secretest Cabinets of the Prince and State where he doth reside.

In the last place I will add, instead of a Corollary, some strange and wonderful devides of the *Jesuits*, which being but of late

newly hammered in the forge, they have earnestly endeavoured, yea, and at this day do labour, tooth and nail to put in practise by publick consent, for an Innovation to be made both in the Church and State throughout the whole *Roman* Empire. To this end, their chief and only aim is, how to set the Princes of the Empire together by the ears, and by taking off some of the Principal Doctors of the Church, to bring the tyranny of the *Spaniard*, and the Primacy of the *Pope*, into *Germany*. Concerning which very project I have heard the Provincial *Del-Rio* himself, discoursing sometimes, whose plots and Machinations, were such as follow. In the first place (saith he) care and pains must be used, to estrange the affections of the Princes of the Empire, one from another.

Now the means (saith he) to effect that, is to work upon their contrariety of opinions, in matters of Religion: And for this end let the Emperor be incited to make a Declaration, that he will not grant liberty of Conscience in matters of Religion, except there shall first be a restitution made of such goods, as were taken from the Clergy upon the Treaty at *Passaw*: for this is a point whereat they will stick assuredly, and deny it.

Let the Emperor thereupon send his Princes, and demand the same of the Cities of the Empire. They will either obey or deny: if they consent and obey, all is well: if they refuse, let him proclaim them Rebels, and expose them to be seized upon by the next neighbouring Princes, but still let the matter be so carried, that he be sure to oppose a *Lutheran* and a *Calvinist*, the one against the other.

Moreover, some device must be found out, *that the Duke of Bavaria may fall foul either upon the Elector Palatine, or upon the Duke of Wittemberg, for then may the Emperor be easily wont to proclaim him Traytor whom the Duke of Bavaria shall dislike, and all means taken away of making pacification either with Papist or Calvinist for them*; besides, thereby will be raised unreconcilable divisions in the Empire, never to be quenched before an highway be made for the accomplishment of our desires. For the further ripening of which Design, the *Jesuits* unbethought themselves further of this *Stratagem*. It will follow (say they) necessarily, when any City of the Empire shall be proclaimed rebellious, *that every several Prince will be more ready and willing to serve his own turn upon the spoil thereof, then to admit any other that shall be emulous of the same booty to prevent him.* This

for the Generality. More particularly yet, means must be found out, to set the Princes of *Saxony* at difference, that their strength and power may be broken, or at least weakened.

Now that may be most conveniently effected thus: first, if the Administration of the Primacy of *Magdeburg*, which now is vacant, be given to the *Bavarian* Elector of *Colen*, neither the Marquis of *Brandenburg*, nor the Duke of *Saxony*, will easily grant their consents thereto.

Secondly, if that succeed not according to our desires, there must be some cause pretended, why the Duke of *Saxony* either doth seem worthy, or ought to seem worthy to be removed from the Electoral Dignity. For, if in times past, the Princess of the Empire cast down *Wenceslaus*, from the Imperial Throne, because they had adjudged him a negligent Prince: surely the Emperor may take as just an occasion, to remove, from the Electoral Dignity, the Duke of *Saxony*, who is drunk every day. And in this respect, let his Imperial Majesty restore and confer that Dignity, upon the house and family of the Duke of *Weymar*. And because these Princes are yet under age, let the Administration of that Electorship, be committed to *Henry* of *Brunswick*, a learned and vigilant Prince. This project being once set afoot, cannot chuse but beget infinite distractions, throughout all *Saxony*, so shall it come to pass, that they shall waste and weary themselves one against another, and by that means, become utterly unable to withstand a common foe, when he shall come upon them.

And as for the Marquis of *Brandenburg* and them of *Pomerania*, let means be used to move the King of *Poland*, who is the Emperors kinsman, to covenant with his uncle the King of *Swethland*, that they two shall invade and divide *Prussia*, and *Canton* the same: which thing the Marquis of *Brandenburg* will oppose with all his powers. Now as concerning the *Landgrave* of *Hessen*, he must be urged and solicited daily to divide the inheritance equally with his uncle *Lodowick*, and to resign the government of *Hertsfield* to the Bishop of *Wirtzburg*: if he refuse to do so, let him be proclaimed Rebel, and let his inheritance be assigned unto his uncle *Lodowick*.

Moreover, as for the Duke of *Wittenberg*, and the Elector *Palatine*, they two may with ease be set together by the ears, if the Duke be commanded to make restitution of some Religious houses, or otherwise upon his refusal be proclaimed Rebel, and some neighbouring

bouring Monasteries be assigned to the Elector *Palatine*, and amongst them one especially, which he hath been observed to have aimed at long ago.

And these be those killing projects of the *Jesuits*, which I have heard from their own mouths, not without admiration even to astonishment, and they have many more of like sort, all which I do not at this present remember.

Moreover, there hath been a Consultation among the *Jesuits* to send abroad some bold *Assassinates*, who by Poison or by the Pistol, may cut off the Principal Doctors of the Reformed Churches, fellows who are so absolute Masters in that trade of Poisoning, that they are able so to infect Platters, Saltcellers, Basons, Kettles, Pots, and Caldrons, and such like vessels of ordinary use; that albeit they shall be ten times over-washed and wiped, yet shall they retain the power and infection of most deadly and speeding poison. Wherefore, I humbly advise all godly and Religious Governours and Ministers of the Church, that hereafter they be wary, and cautelous how they trust any, but such as of whose fidelity they have had sufficient trial.

And these things could never have fallen within compass of mine understanding, nor ever did, before such time as I heard them from the Principals and Heads of the *Society of Jesuits*, together with many other particulars, which I held my self bound in Conscience to reveal to the world, for the good of my Countrey, and of the Church of *Christ*.

CHAP. VII.

The reasons why this Gentleman left them, and turn'd Protestant, and the miseries he suffered by the Jesuits and others, before he arrived into England.

THOUGH I had not yet attained to the years of a man, yet I was still (as all are by natural inclination) well affected to my native soil, which the *Jesuits* perceiving (though they suspected not any thing to the contrary but that I would continue a Catholic) they declared daily to me how much I was obliged to God, for delivering me out of the bondage of Error and Hereſie in my very infancy, and diſſwaded me withall from converſing with any
of

of my native Countrey, which were not of the Church of *Rome*, upon pain of being Anathematized, and rejected out of the same holy Catholick Church. And when they heard of the decease of my Grandfather and other kindred, they charged me not to wish a *requiem* to their Souls, because they were Hereticks, and so by consequence are damned in Hell, and commanded me to pray to the Virgin *Mary*, and to all the Saints in heaven for the rest of my surviving friends, that they might at length become Profelytes to the *Roman* faith and obedience, I gave them the hearing with patience; but when I came to be of the age of 18 years, or thereabouts, I began to read the sacred Scriptures in secret, and being curious to know the grounds of the differences between the Protestants and our selves, *viz.* of the Popes Supremacy, the real Presence of Christ in the Eucharist, the Indulgencies, Pardons, and profits of Purgatory, with the Popes Authority to set up and depose Kings, (for, *nitimur invictum semper cupimusque negata; we have a very itching desire to that which is most strictly forbidden us*, which we had from our grandmother *Eve*.) I began to enquire into and examin the lives and courses of our *Jesuits* and Priests, and besides, I supervised the Letter of Dr. *Hall* and Mr. *Bedel*, which I found in my fathers Study, &c. And after I had conferred one thing with another, I found more resemblance of Probability in the Protestants Religion, than in our own; Besides I never found any pregnant proof that they could alledg out of the Scriptures that the Pope was the only Head of the Church Militant [nor that the Apostles of Christ were commanded to exercise any Spiritual or Temporal Jurisdiction over each other, but directly to the contrary, and least of all, over all other Dominions in the World.] Nor could I ever find they had good authentick Arguments for Purgatory, Indulgences, holy Grains, Meddals, &c. As for the real Presence of Christ in the Eucharist, I could never obtain a full liberty from my reason to believe it; And as for the Popes Bull (for which each person from 7 years of age and upwards gives 12 pence to his Catholick Majesty, by vertue whereof he may eat any gross meat (called *grossura*) with eggs, milk, butter, cheese, &c. on Saturdays, and such like days; I perceived this to be but a trick of State-policy of the King, to fill his coffers, the Pope giving him way, and sharing with him in the profit;

Now touching their Miracles, they pretend to be daily done in
Spain,

Spain, Flanders, Italy, and other parts, (though inquisitive about them, yet) I never could see any. And as for the holy *Crucifix*, which is in the Suburbs of the City *Burgus*, which they shew to great Personages, with as much devotion as if it had been *Christ* himself, telling them, that his Hair and Nails do grow miraculously, which they cut and pair every month, giving them to Noblemen as holy Relicks, forsooth, I judge it a thing incredible, and thereby all their pretended Miracles to be but meer Impostures. As likewise the grand Miracle of *Hermana Luisa*, the Nun of *Carrion*, who for twenty years space hath lived by the bare receipt of the Host, which if any could believe in truth and reality, argues, in my opinion, a very sottish Credulity. And infinite other Miracles and Relicks which they have, I have found to be meer Cheats and Cosenages. As also their *Masses* for the dead, and delivering of Souls out of Purgatory, by saying Mass for them on a Priviledged Altar. Nay, some of them make Spells of their Relicks, as *Peter Godfrey*, that Priest of *Marseils*, (famous for infamy) who was burnt not many years since, for bewitching the principal Ladies of that Province; for instead of *Agnus Dei*, and other Relicks, he gave them Incantments, whereby they might fall in love with him, (of which you may read at large in the *French Tragical History*.)

Moreover, I examined the cause why the Pope should beautifie *Garnet* and *Campion*, with several others, as Saints and holy men, and could find no manner of colour and ground, except it were because their Souls were so frightfully black with the Gun-powder Treason, that they were in danger to terrifie all the Devils Guests of that Generation; and therefore to abate of their dreadful aspect, he painted them, and of *black* made them *white Devils*. For the *Jesuits* themselves confessed to me, witness Father *Bently* and Father *Freeman*, the one Minister of the Colledge at *St. Omers*, the other, one of the Masters of the Schools) that the Legend of Miracles of their Saints is, for the most part, false; onely (said they) it was made with a good intention (forsooth) and that in this particular it is not onely Lawful, but *Meritorious* to lie and write such things, to the end the common people might, with greater zeal, serve God and his Saints, and that otherwise there would be no means to govern them, and especially to draw the Women to good order, being by nature more facile and credulous, and for the most part addicted to novelties and miraculous events.

Likewise

Likewise I detested that Doctrine of theirs as abominable, viz. That it is a very meritorious thing to Kill or Depose any King or Prince who is Excommunicated by the See of Rome.

Likewise the discontent of my Father after his death, and his letters to his Brother in England, gave me to understand, that the Roman Faith was not the surest way to Salvation. [What this Gentleman's meaning is, I cannot certainly tell, I have writ his own words verbatim; I suppose his Father walked after his death, and related several things that evidenced a disturbed mind, upon the account of the Catholick Religion, &c.]

Likewise these most abominable dealings that are used at the Election of their Popes, being chosen, for the most part, by favour and money, their Predecessors being extinguished by poison and villanous means, and for which end the King of Spain hath Ambassadors continually employ'd at Rome, which confer great largesses of annual Pensions, to inflame them to nominate him Pope whom he pleaseth. The like doth the King of France by his Ambassadors; but the Spanish Indian Oyl for the most part greaseth home to the purpose: For when the Spaniards saw the King of France to invade the *Valtoline* in the year 1624, that the Pope took his part as one of his Creation, they began to cast out Libels, and set them upon the Pasquil of Rome, threatening the Pope with a sudden end if he did not recant; which he did, for fear the Spanish venome might operate in his stomach.

Likewise the detension of the Kingdom of Naples from the Pope confirmed me, that the Spaniards were, and are little better than Atheists, onely making use of the Pope for their own particular, ambition, and ends, as to confirm and establish him in unlawful Monarchies, and under colour of Religion to make Subjects become Slaves.

Moreover Charles the Fifth sacking Rome, and with his Army besieging the Pope in his Castle of St. Angelo, was to this particular end, to confirm him Emperor, and to colour and maintain all his unlawful Usurpations.

Likewise it confirmed me in the Protestant Religion, to see how Flanders and other parts, the Jesuits, Friars, and others, before they enter their Colledges, Monasteries, and other Religious Houses, to be Probationers onely for a week or a month, their Friends, Parents, and others give them a good sum of money to spend in Ale-houses, Taverns, and other prophane Houses, for to

take their farewell of the world ; of which I was an eye-witness both at *Antwerp* and *Doway*.

Likewise it confirmed me in the said Protestant Religion, to see Protestants with whom I conversed, so modest, religious, and honest, quite contrary to the report of the Jesuits, who make them worse than Devils. All which I having well consider'd, and also observing the cozenages and impostures of the Jesuits, Priests, and Monks in *St. Omers*, *Doway*, *Flanders*, *Spain*, *France*, and elsewhere, my Father being dead, and I at my own disposal, I came for *England*, where intending to declare my self a Protestant, I was advertised by some great Personages of Authority in this Kingdom, to keep my resolution for a time, that so I might the better discover the Plots and Stratagems of our Adversaries, and hereby do my Countrey far greater service.

Whereupon I streight made my repair to the Court of the Arch-Dutchess, where being suspected as a Spie, I was in great danger of my life, by the negligence of some who had employ'd me ; I had forthwith been imprisoned, had not Earl *Gundamor* interceded for me, who never could be perswaded that ever I would turn Protestant, being so long confirmed in the *Romish* Religion. But I would not let any occasion over-slip me, but taking the best opportunity time did then allot me, I directed my course for *England*.

Where after a quarter of a years abode, I was sent back again into *France*, having my residence at *Paris*, where I gave intelligence to some great Personages of this Kingdom : and sending Letters by my Man for *England*, he being bribed by some of our Land, (whose names I here spare) they were intercepted and delivered to a *Sorbon* Doctor, Dr. *Matler* by name, whom the Letters partly concerned. (Now at this very time one *Smith*, Nephew to the Bishop of *Chalcedon*, staid two months in *Paris*, on purpose to have kill'd me.)

This became an occasion of great affliction to me, for being by him discovered, my Pension from *Spain* was debarr'd me, and forthwith the Jesuits and Priests banded themselves, and conspired against me, and caused my Host to imprison me for some Moneys I owed him, where I suffered for six months space ; receiving Letters from my Mother in *Spain*, (who perswaded me to fix my self either in *Naples*, *Milan*, *Sicily*, &c.) and several visits from the Fathers, (who could not well tell what to conjecture of me) I entertain'd them with all outward shews of favour, &c. till my Mother

ther had paid my debts with my own Pension, and being freed out of Prison, I shew'd them a fair pair of heels, and in stead of going towards *Spain* or *Italy*, I bent my course towards *England*, taking my journey towards *Rouen* and *Deep* in *Normandy*; and finding no Shipping at either places, I bent my course for *Callis*, taking my journey by a Town call'd *Arks*, or *Arka*, where lodging at an Inn, I (with a fellow Companion) was robb'd by Soldiers, and in extreme danger of our lives; and being escaped that difficulty (blessed be God) I soon fell into a greater; for being imbarqued in an English Vessel newly come from *Dover*, there being five or six Papiests in the Ship, bound with me for *England*, it hapned that some of them knew me; and understanding that I had left my Pension, &c. fear'd that I had no good affection to the Catholicks in *England*, and therefore they accused me as a Spie against their State: Whereupon the Captain of the Ports committed me to Custody, and the Serjeant-Major of that Town cast me into Prison. I began to manifest my innocency; but he told me I was false, and was accused by *Angels*, (meaning the *Jesuits*) and presented me to the Rack to extort Confessions from me, where I was kept in a Cage or Dungeon, remaining under seven Locks, for the space of three days, without any food; my Bed was Straw, which had not been changed in ten months, without any cover; as for my Shirt, I never had any variety, my hair grew wild and savage-like, my Companions were thousands of Lice and Fleas, and in this misery I continued near ten months. And to augment my misery, Father *Baldwin*, with the rest of the *English Jesuits* in *St. Omers*, not onely sent, but came themselves to *Callis*, to perswade the Governour for my continual restraint during my whole life. The *Jesuits* in *England* also hearing of me, writ Letters to *Callis* to the same effect.

At length I perceived my life was the mark they shot at, (they not long before having determined to hang me for a Horse-stealer) had not the truth been discovered by one *Carpenter*, the King of *France's* Advocate-General, and one of the Politest Wits for Law in the whole Kingdom, whose hap it was at that time to be in Prison with me.

To be short, several Persons of quality hearing of my misery, interceded with the Governour in my behalf, (as my Lord *Mountroy*, who had been taken Prisoner at the Isle of *Ree*, Colonel *Grey*, Mr. *Walter Mountague*, the Governour of *Pontfel*, who was my Lord *Mountjoy's* Conductor) but all in vain: Nay, the King of *Denmarks*

Dumortier brought me, coming by *Calicut* and thence, and travelling for *Paris*, did the same, as also *Sir Edmund Verdon*, and *Mr. Harbison*, the Kings chief Agent did the same, but none could prevail, only they relieved me with money, which theaylor for the most part got from me, threatening to keep me more reclus if I did not give him the better half, and there passed not one person of note by, but (for his own lucre sake) he acquainted them with my case. At last, through the great Providence of God, one *Mr. Scipio Intima*, a Gentleman of *Friesland*, came that way, (who had been my fellow-prisoner at *Paris*) and he never left solliciting, till he obtained leave of the Governour that I might have an equal Trial by Law, which before this I could not obtain, and so got leave, that the Kings Advocate might be my Counsellor. All which being granted, (through great importunities) my Advocate began to write the occasion of my unlawful detention, with a Petition which he sent, drew up, and presented to the High Court of Parliament at *Paris*, where the Parliament commanded all my Adversaries and Accusers to be personally cited before them. My Advocate did likewise challenge the Law of the Kingdom, which is, that no Malefactor can be kept in prison above three months, but he must have either the Sentence of life or death to pass upon him, unless it be for Trespass against the Kings proper Person, I having continued a long while in Prison contrary to the said Law. All which was so well pleaded and alledged by my Advocate in my behalf, that there was no accuser to prove any thing against me, so that the High Court of Parliament declared me innocent, and condemn'd the Serjeant-Major of *Calicut*, and the rest of my Adversaries, to the reparation of Honour, Damage, and Interest, and so forthwith I was set free. Thus giving Almighty God hearty thanks for this his gracious deliverance, in freeing me from the hands of these infernal Monsters and blood-suckers, (and at such a time when all hope was fled and gone) and of their Faction, I forthwith embarked myself, and came into *England*, with full resolution never to depart out of it; beseeching God to make me a worthy Member of his Catholick Church of *England*, unto whose sweet embraces I happily arrived, after very many persecuting afflictions and miseries I had endured.

And now, courteous Reader, thou hast had a view of my Travels, Observations, and Miseries, which it pleased God I should endure abroad; in the Narrative of which, I these vow to God (in whose holy presence I am, and must in another manner shortly appear) I have not written any thing, but what for the most part I have been an eye-witness of. So beseeching God to keep in true faith, concord, and unity, this our Kingdom of *Great Britain*, *France*, and *Ireland*, (together with all Protestant Dominions) I rest in humble-Supplicant at his Throne of Grace, that the end of all may be Gods everlasting Glory, and his true Churches eternal Peace and Rest.

F I N I S.

